Essence of Tipiṭaka

U Ko Lay

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Preface

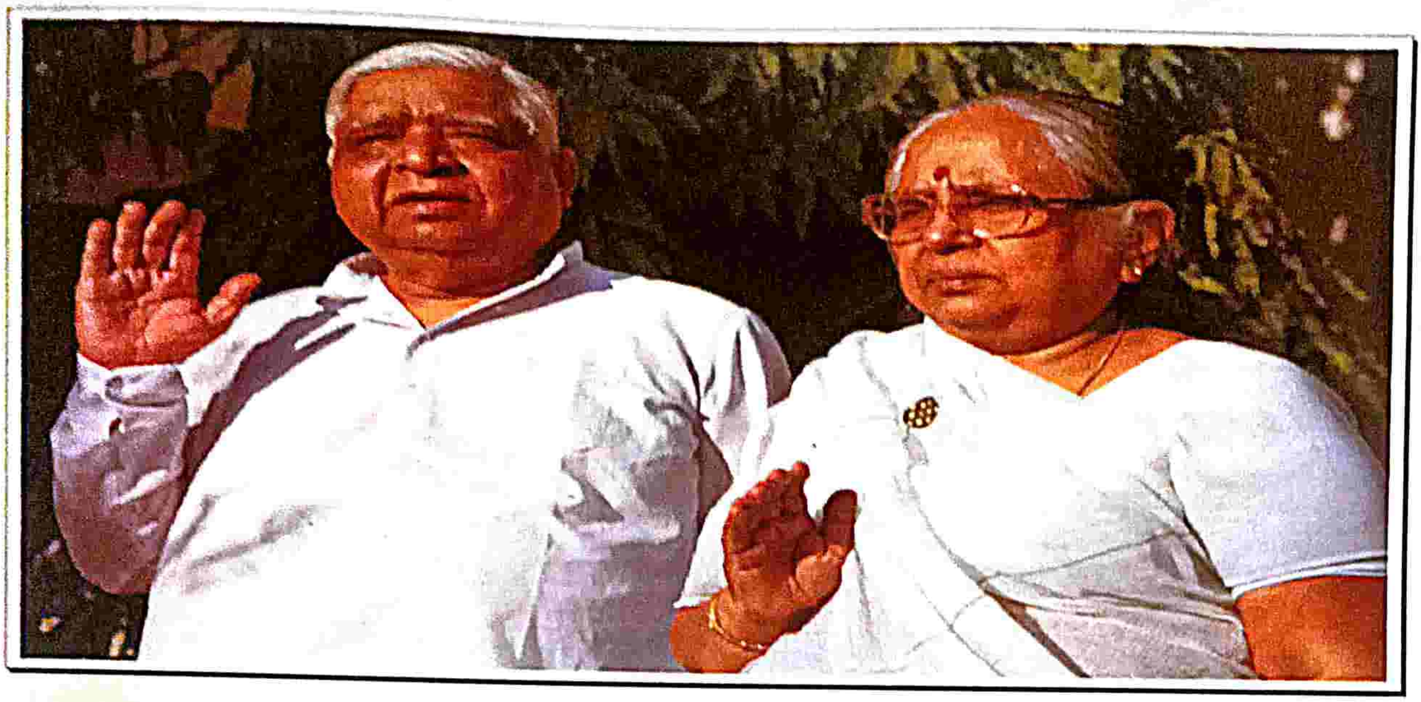
VRI would like to extend its gratitude to the Burma Piṭaka Association and U Ko Lay for permission to publish the *Essence of Tipiṭaka* here in India.

Until now, this lucid and inspiring introduction to the words of the Buddha has been difficult to obtain outside Myanmar.

VRI hopes that the *Essence* will encourage students of Vipassana both here and abroad in their meditation practice, and also lead them to further study of the actual texts.

With the permission of U Ko Lay and the Burma Piṭaka Association, VRI has made some small changes to the general formatting and style of the book but its substance remains intact. An index has been added.

U Ko Lay was formerly the Vice-Chancellor of Mandalay University and was a devoted student of Sayagyi U Ba Khin. He is presently carrying out translation work in Yangon, where he lives with his wife.



Acharaya Shri S. N. Goenka & Smt. Illaichidevi Goenka

Pragyā śhīla samādhi hī, satya dharma kā sāra.
Kāyā vāṇī citta ke, sudhareṅ saba vyavahāra.

Sīla, samādhi and paññā— truth is the essence of Dharma.
Transforming all actions of body, speech and mind.

1

WHAT IS VINAYA PIṬAKA?

The Vinaya Piṭaka is made up of rules of discipline laid down for regulating the conduct of the Buddha's disciples who have been admitted into the order as bhikkhus (monks) and bhikkhunis (nuns). These rules embody authoritative injunctions of the Buddha on modes of conduct and restraints on both physical and verbal actions. They deal with transgressions of discipline, and with various categories of restraints and admonitions in accordance with the nature of the offence.

Seven Kinds of Transgression or Offence (Āpatti)

The rules of discipline first laid down by the Buddha are called *mūlapaññatti* (the root regulation). Those supplemented later are known as *anupaññatti*. Together they are known as *sikkhāpadas* (rules of discipline). The act of transgressing these rules of discipline, thereby incurring a penalty by the guilty bhikkhu, is called *āpatti*, which means "reaching", "committing".

The offences for which penalties are laid down may be classified under seven categories depending on their nature:

(1) *Pārājika*
(2) *Saṅghādisesa*
(3) *Thullaccaya*
(4) *Pācittiya*
(5) *Pāṭidesanīya*
(6) *Dukkaṭa*
(7) *Dubbhāsita*

An offence in the first category of offences (*pārājika*), is classified as a grave offence (*garukāpatti*), which is irremediable (*atekicchā*), and entails the removal of the offender from bhikkhuhood.

An offence in the second category (*saṅghādisesa*) is also classified as a grave offence but it is remediable (*satekicchā*). The offender is put on a probationary period of penance, during which he has to undertake certain difficult practices and after which he is rehabilitated by the Sangha assembly.

The remaining five categories consist of light offences (*lahukāpatti*), which are remediable and incur the penalty of having to confess the transgression to another bhikkhu. After carrying out the prescribed penalty, the bhikkhu transgressor becomes cleansed of the offence.

When and How the Disciplinary Rules Were Laid Down

For twenty years after the establishment of the order there was neither injunction nor rule concerning *pārājika* and *saṅghādisesa* offences. The members of the order of the early days were all *ariyas*, the least advanced of whom was a stream-winner (one who had attained the first *magga* and *phala*—i.e. *nibbāna*), and there was no need for prescribing rules relating to grave offences.

But as the years went by the Sangha grew in strength. Undesirable elements lacking the purest of motives and only attracted by the fame and gain of the bhikkhus began to get into the Buddha's order. Some twenty years after the founding of the order it became necessary to begin establishing rules relating to grave offences.

It was through Bhikkhu Sudinna, a native of Kalanda Village near Vesāli, who committed the offence of having sexual intercourse with his ex-wife, that the first *pārājika* rule came to be introduced. It was laid down to deter bhikkhus from indulging in sexual intercourse.

When such grave offences occurred, where the laying down of a prohibitory rule became necessary, the Buddha convened an assembly of the bhikkhus. It was only after questioning the bhikkhu concerned and after the undesirability of committing such an offence had been made clear, that a new rule was laid down in order to prevent future lapses of similar nature.

The Buddha also followed the precedence set by earlier Buddhas. Using his supernormal powers he reflected on what rules the earlier Buddhas would lay down under certain given conditions. Then he adopted similar regulations to meet the situation that had arisen in his time.

Admission of Bhikkhunis into the Order

After spending four *vassas* (residence period during the rains) after his enlightenment, the Buddha visited Kapilavatthu, his native royal city, at the request of his ailing father, King Suddhodana. At that time, Mahāpajāpatī, Buddha's foster mother requested him to admit her into the order.

After his father's death, the Buddha went back to Vesāli, refusing the repeated request of Mahāpajāpatī for admission into the order. The determined foster mother of the Buddha and widow of the recently deceased King Suddhodana, having cut off her hair and put on bark-dyed clothes, and accompanied by five hundred Sakyan ladies, made her way to Vesāli where the Buddha was staying in the Mahāvana, in the Kūṭāgāra Hall.

The Venerable Ānanda saw them outside the gateway of the Kūṭāgāra Hall, dust-laden with swollen feet, dejected, tearful, standing and weeping. Out of great compassion for the ladies, the Venerable Ānanda interceded with the Buddha on their behalf and requested him to accept them into the order. The Buddha continued to stand firm. But when the Venerable Ānanda asked the Buddha whether women were not capable of attaining *magga* and *phala* insight (i.e. *nibbāna*), the Buddha replied that women were indeed capable of doing so, provided they left the household life like their menfolk.

Thus Ānanda made his request again saying that Mahāpajāpatī had been of great service to the Buddha waiting on him as his guardian and nurse, suckling him when his mother died. And as women were capable of attaining the *magga* and *phala* insight, she should be permitted to join the order and become a bhikkhuni.

The Buddha finally acceded to Ānanda's request: "Ānanda, if Mahāpajāpatī accepts eight special rules (*garudhamma*), let such acceptance mean her admission to the order."

The eight special rules are:

(1) A bhikkhuni, even if she enjoys a seniority of a hundred years in the order, must pay respect to a bhikkhu though he may have been a bhikkhu only for a day.

(2) A bhikkhuni must not keep her rains-residence in a place where there are no bhikkhus.

(3) Every fortnight a bhikkhuni must do two things: ask the bhikkhu saṅgha the day of *uposatha* (observance day), and approach the bhikkhu saṅgha for instruction and admonition.

(4) When the rains-residence period is over, a bhikkhuni must attend the *pavāraṇā* ceremony conducted at both the assemblies of bhikkhus and bhikkhunis, in each of which she must invite criticism on what has been seen, what has been heard or what has been suspected of her.

(5) A bhikkhuni who has committed a *saṅghādisesa* offence must undergo penance for a half-month (*pakkha mānatta*), in each assembly of bhikkhus and bhikkhunis.

(6) Admission to the order must be sought, from both assemblies, by a woman novice only after two year's probationary training as a candidate.

(7) A bhikkhuni should not insult a bhikkhu in any way, not even obliquely.

(8) A bhikkhuni must abide by instructions given her by bhikkhus, but must not give instructions or advice to bhikkhus.

Mahāpajāpatī accepted unhesitatingly these eight conditions imposed by the Buddha and was consequently admitted into the order.

2

VINAYA PIṬAKA

The Vinaya Piṭaka is made up of five books:

(1) Pārājika Pāḷi
(2) Pācittiya Pāḷi
(3) Mahāvagga Pāḷi
(4) Cūḷavagga Pāḷi
(5) Parivāra Pāḷi

* * *

1 Pārājika Pāḷi

Pārājika Pāḷi, which is the first book of the Vinaya Piṭaka, gives an elaborate explanation of the important rules of discipline concerning *pārājika* and *saṅghādisesa,* as well as *aniyata* and *nissaggiya* which are minor offences.

Pārājika Offences and Penalties

Pārājika discipline consists of four sets of rules laid down to prevent four grave offences. Any transgressor of these rules is prohibited from becoming a bhikkhu. In the language of Vinaya the *pārājika āpatti* falls upon him. He automatically loses the status of a bhikkhu, he is no longer recognized as a member of the community of bhikkhus, and he is not permitted to become a bhikkhu again. He either has to go back to the household life as a layman or return to the status of a *sāmaṇera* (novice).

One who has lost the status of a bhikkhu for transgression of any of these rules is likened to: (1) a person whose head has been cut off from his body—he cannot become alive even if the head is fixed back on the body; (2) leaves which have fallen off the branches of the tree—they will not become green again even if they are attached back to the leaf-stalks; (3) a flat rock which has been split—it cannot be made whole again; (4) a palm tree which has been cut off from its stem—it will never grow again.

The four *pārājika* offences which lead to loss of status as a bhikkhu are:

(1) The first *pārājika*: a bhikkhu who indulges in sexual intercourse loses his bhikkhuhood.

(2) The second *pārājika*: a bhikkhu who takes with intention to steal what is not given loses his bhikkhuhood.

(3) The third *pārājika*: a bhikkhu who intentionally deprives a human being of life loses his bhikkhuhood.

(4) The fourth *pārājika*: a bhikkhu who claims to attainments he does not really possess, namely, attainments to *jhāna* or *magga* and *phala* 'insight loses his bhikkhuhood.

The *pārājika* offender is guilty of a very grave transgression. He ceases to be a bhikkhu. His offence (*āpatti*) is irremediable.

Thirteen Saṅghādisesa Offences and Penalties

Saṅghādisesa discipline consists of a set of thirteen rules which require formal participation of the Sangha from beginning to end in the process of making him free from the guilt of the offence.

(1) A bhikkhu having transgressed these rules, and wishing to be free from his offence must first approach the Sangha and confess to having committed the offence. The Sangha determines his offence and orders him to observe the *parivāsa* penance, a penalty requiring him to live under suspension from association with the rest of the Sangha for as many days as he has knowingly concealed his offence.

(2) At the end of the *parivāsa* observance he undergoes a further period of penance (*mānatta*) for six days to gain approval of the Sangha.

(3) Having carried out the *mānatta* penance, the bhikkhu requests the Sangha to reinstate him to full association with the rest of the Sangha.

Now being convinced of the purity of his conduct the Sangha lifts the *āpatti* at a special congregation attended by at least twenty bhikkhus, where *ñatti* (the motion for his reinstatement) is recited followed by three recitals of *kammavācā* (procedural text for formal acts of the Sangha).

Some examples of *saṅghādisesa* offences are:

(1) *Kāyasaṃsagga* offence: if any bhikkhu with lustful, passionate thoughts engages in bodily contact with a woman, such as holding her hand, caressing her hair or touching any part of her body, he commits the *kāyasaṃsagga saṅghādisesa* offence.

(2) *Sañcaritta* offence: if any bhikkhu acts as a go-between for a man and a woman in connection with their lawful living together as husband and wife or their temporary arrangement as man and mistress or woman and lover, he is guilty of *sañcaritta saṅghādisesa* offence.

Two Aniyata Offences and Penalties

Aniyata means indefinite, uncertain. There are two *aniyata* offences where it is unclear whether they are a *pārājika* offence, a *saṅghādisesa* offence or a *pācittiya* offence. This must be determined according to provisions in the following rules:

(1) If a bhikkhu sits down alone with a woman in a place which is secluded and hidden from view and convenient for an immoral purpose and if a trustworthy lay woman (i.e. an *ariya*) seeing him accuses him of any one of the three offences: (i) a *pārājika offence*, (ii) a *saṅghādisesa* offence, (iii) a *pācittiya* offence, and the bhikkhu himself admits that he was so sitting, he should be found guilty of one of these three offences.

(2) If a bhikkhu sits down alone with a woman in a place which is not hidden from view and not convenient for an immoral purpose but convenient for talking in a lustful manner to her, and if a trustworthy lay woman (i.e. an *ariya*) seeing him accuses him of any one of the two offences: (i) a *saṅghādisesa* offence, (ii) a *pācittiya* offence, and the bhikkhu himself admits that he was so sitting, he should be found guilty of one of these two offences.

Thirty Nissaggiya Pacittiya Offences and Penalties

There are thirty rules under the *nissaggiya* category of offences and penalties which are laid down to curb greed in bhikkhus for possession of material items such as robes, bowls etc. To give an example, an offence is committed under these rules when objects not permitted are acquired, or when objects are acquired in more than the permitted quantity. The penalty consists firstly of giving up the objects in question. This is followed by confession of the breach of the rule together with an undertaking not to repeat the same offence, to the Sangha as a whole, or to a group of bhikkhus, or to an individual bhikkhu to whom the wrongfully acquired objects have been surrendered.

Some examples of the *nissaggiya pācittiya* offences are:

(1) First *nissaggiya sikkhāpada*: if any bhikkhu keeps more than the permitted number of robes (i.e. the lower robe, the upper robe and the great robe) he commits an offence for which he has to surrender the extra robes and confess his offence.

(2) *Cīvara acchindana sikkhāpada*: if any bhikkhu gives away his own robe to another bhikkhu and afterwards, being angry or displeased, takes it back forcibly or causes it to be taken away by someone else he commits a *nissaggiya pācittiya* offence.

Nissaggiya offences are light offences compared with the grave offences of *pārājika āpatti* or *saṅghādisesa āpatti*.

* * *

2 Pācittiya Pāḷi

The Pācittiya Pāḷi, which is the second book of the Vinaya Piṭaka, deals with the remaining sets of rules for the bhikkhus, namely, the *pācittiya*, the *pāṭidesanīya*, the *sekhiya*, the *adhikaraṇasamatha* and the corresponding disciplinary rules for the bhikkhunis. Although it is called in Pāḷi just *pācittiya*, it has the distinctive name of *suddha pācittiya* (ordinary *pācittiya*), to distinguish it from *nissaggiya pācittiya*, described above.

Ninety-two Pācittiya Offences and Penalties

There are ninety-two rules under this class of offences classified into nine sections. A few examples of this type of offence are:

(1) Telling a lie deliberately.

(2) A bhikkhu who sleeps under the same roof and within the same walls as a woman commits a *pācittiya* offence.

(3) A bhikkhu who digs the ground or causes it to be dug commits a *pācittiya* offence.

A *pācittiya* offence is remedied merely by admission of the offence to a bhikkhu.

Four Pāṭidesanīya Offences and Penalties

There are four offences under this classification and they all deal with the bhikkhu's conduct in accepting and eating alms-food offered to him. The bhikkhu breaking any of these rules must use a special formula stating the nature of his fault when admitting his offence.

The first rule of *pāṭidesanīya* offence reads: "Should a bhikkhu eat hard food or soft food having accepted it with his own hand from a bhikkhuni who is not his relation and who has gone among the houses for alms-food this should be admitted to another bhikkhu by the bhikkhu saying: 'Friend, I have done a censurable thing which is unbecoming and which should be admitted. I admit having committed a *pāṭidesanīya* offence.' "

The events that led to the laying down of this rule happened in Sāvatthi, where one morning bhikkhus and bhikkhunis were going for alms-food. A certain bhikkhuni offered the food she had received to a certain bhikkhu who took away all that was in her bowl. The bhikkhuni had to go without any food for the day. Three days in succession she offered to give her alms-food to the same bhikkhu who on all the three days deprived her of her entire food. Consequently she became famished. On the fourth day while going on her alms round she fainted and fell down through weakness. When the Buddha came to hear about this he censured the bhikkhu who was guilty of the wrong deed and laid down the above rule.

Seventy-five Sekhiya Rules of Polite Behaviour

These seventy-five rules laid down originally for the proper behaviour of bhikkhus also apply to novices who seek admission to the order. Most of these rules were laid down at Sāvatthi as a result of undisciplined behaviour by a group of six bhikkhus. The rules can be divided into four groups. The first group of twenty-six rules is concerned with good conduct and behaviour when going into towns and villages. The second group of thirty rules deals with polite manners when accepting alms-food and when eating meals. The third group of sixteen rules contains rules which prohibit teaching of the Dhamma to disrespectful people. The fourth group of three rules relates to unbecoming ways of answering the calls of nature and of spitting.

Seven Ways of Settling Disputes (Adhikaraṇasamatha)

Pācittiya Pāḷi concludes the disciplinary rules for bhikkhus with a chapter on seven ways of settling disputes (*adhikaraṇasamatha*).

Four kinds of cases are listed:

(1) *Vivādādhikaraṇa*—disputes as to what is Dhamma, what is not Dhamma; what is Vinaya, what is not Vinaya; what the Buddha said, what the Buddha did not say; what constitutes an offence and what is not an offence.

(2) *Anuvādādhikaraṇa*—accusations and disputes arising out of them concerning the virtue, practice, views and way of living of a bhikkhu.

(3) *Āpattādhikaraṇa*—infringement of any disciplinary rule.

(4) *Kiccādhikaraṇa*—formal meeting or decisions made by the Sangha.

For settlement of disputes that may arise from time to time amongst the order, precise and detailed methods are prescribed under seven headings:

(1) *Sammukhā vinaya*—before coming to a decision conducting an enquiry in the presence of both parties in accordance with the rules of Vinaya.

(2) *Sati vinaya*—making a declaration by the Sangha of the innocence of an *arahat* against whom some allegations have been made after asking him if he remembers having committed the offence.

(3) *Amūḷha vinaya*—making a declaration by the Sangha when the accused is found to be insane.

(4) *Patiññatta karaṇa*—making a decision after admission by the party concerned.

(5) *Yebhuyyasika kamma*—making a decision in accordance with the majority vote.

(6) *Tassapāpiyasika kamma*—a declaration by the Sangha when the accused proves to be unreliable, making admissions only to retract them, evading questions and telling lies.

(7) *Tiṇavatthāraka kamma*—"The act of covering up the grass"—exonerating all offences except the offences of *pārājika, saṅghādisesa* and those in connection with laymen and laywomen when the disputing parties are asked to reconcile by the Sangha.

Rules of Discipline for the Bhikkhunis

The concluding chapters in the Pācittiya Pāḷi are devoted to the rules of discipline for the bhikkhunis. The list of rules for the bhikkhunis is longer than that for the bhikkhus. The bhikkhunis rules were drawn up on exactly the same lines as those for the bhikkhus with the exception of the two *aniyata* rules which are not laid down for the bhikkhuni order.

The eight categories of disciplinary rules for bhikkhus and bhikkhunis of the order are treated in detail in the first two books of the Vinaya Piṭaka. For each rule an historical account is given as to how it came to be laid down followed by an exhortation of the Buddha ending with "This offence does not lead to a rousing of faith in those who are not convinced of the teaching, nor to an increase of faith in those who are convinced." After the exhortation comes the particular rule laid down by the Buddha followed by word for word commentary on the rule.

	Bhikkhu	Bhikkhuni
(1) *Pārājika*	4	8
(2) *Saṅghādisesa*	13	17
(3) *Aniyata*	2	0
(4) *Nissaggiya pācittiya*	30	30
(5) *Suddha pācittiya*	92	166
(6) *Pāṭidesanīya*	4	8
(7) *Sekhiya*	75	75
(8) *Adhikaraṇasamatha*	7	7
	227	311

3 Mahāvagga Pāḷi

The next two books, namely, Mahāvagga Pāḷi which is the third book and Cūḷavagga Pāḷi which is the fourth book of the Vinaya Piṭaka, deal with all those matters relating to the Sangha which have not been dealt with in the first two books.

Mahāvagga Pāḷi, made up of ten sections known as *khandhakas*, opens with an historical account of how the Buddha attained supreme enlightenment at the foot of the Bodhi tree, how he discovered the famous Law of Dependent Origination and how he gave his first sermon to the group of five bhikkhus on the discovery of the Four Noble Truths (i.e. the great "Discourse on the Turning of the Wheel of Dhamma"—Dhammacakkappavattana Sutta). This was followed by another great discourse, the Anattalakkhaṇa Sutta.

These two suttas can be described as a compendium of the teaching of the Buddha.

The first section continues to describe how young men of good families like Yasa sought refuge in him as a Buddha and embraced the Dhamma; how the Buddha embarked upon the unique mission of spreading the Dhamma "for the welfare and happiness of the many" when he had collected around him sixty disciples who were well established in the Dhamma and had become *arahats*; how he began to establish the order of the Sangha to serve as a living example of the truth he preached; and how his famous disciples like Sāriputta, Moggallāna, Mahā Kassapa, Ānanda, Upāli, Aṅgulimāla became members of the order. The same section then deals with the rules for formal admission to the order (*upasampadā*) giving precise conditions to be fulfilled before any person can gain admission to the order and the procedure to be followed for each admission.

Mahāvagga further deals with procedures for an *uposatha* meeting, the assembly of the Sangha on every full moon day and on the fourteenth or fifteenth waning day of the lunar month when *pāṭimokkha*, a summary of the Vinaya rules, is recited. Also there are rules to be observed for rains retreat (*vassa*) during the rainy season as well as those for the formal ceremony of *pavāraṇā* concluding the rains retreat, in which a bhikkhu invites criticism from his brethren in respect of what has been seen, heard or suspected about his conduct.

There are also rules concerning sick bhikkhus, the use of leather for footwear and furniture, materials for robes, and those concerning medicine and food. A separate section deals with the *kathina* ceremonies where annual making and offering of robes take place.

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4 Cūḷavagga Pāḷi

Cūḷavagga Pāḷi, which is book four of the Vinaya Piṭaka, deals with further rules and procedures for institutional acts or functions known as *saṅghakamma*. The twelve sections in this book deal with rules for offences such as *saṅghādisesa* that come before the Sangha; rules for observance of penances such as *parivāsa* and *mānatta* and rules for reinstatement of a bhikkhu. There are also miscellaneous rules concerning bathing, dress, dwellings and furniture and those dealing with treatment of visiting bhikkhus, and duties of tutors and novices. Some of the important enactments are concerned with *tajjanīya kamma*, a formal act of censure by the Sangha taken against those bhikkhus who cause strife, quarrels and disputes, who associate familiarly with lay people and who speak against the Buddha, the Dhamma and the Sangha; *ukkhepanīya kamma*, the formal act of suspension to be taken against those who, having committed an offence, do not want to admit it; and *pakāsanīya kamma*, taken against Devadatta announcing publicly that "Whatever Devadatta does by deed or word, should be seen as Devadatta's own and has nothing to do with the Buddha, the Dhamma and the Sangha." The account of this action is followed by the story of Devadatta's three attempts on the life of the Buddha and the schism caused by Devadatta among the Sangha.

In section ten there is the story of how Mahāpajāpatī, the Buddha's foster mother, requested admission into the order, how the Buddha refused permission at first, and how he finally agreed to the request because of Ānanda's appeal on her behalf.

The last two sections describe two important events of historical interest: the holding of the first Synod at Rājagaha and of the second Synod at Vesāli.

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5 Parivāra Pāḷi

Parivāra Pāḷi, which is the fifth and last book of the Vinaya Piṭaka, serves as a kind of manual. It is compiled in the form of a catechism, enabling the reader to make an analytical survey of the Vinaya Piṭaka. All the rules, official acts, and other matters of the Vinaya are classified under separate categories according to the subjects dealt with.

Parivāra explains how rules of the order are drawn up to regulate the conduct of the bhikkhus as well as the administrative affairs of the order. Precise procedures are laid down for the settling of disputes and the handling of matters of jurisprudence, for the formation of Sangha courts and the appointment of well-qualified Sangha judges. It lays down how the Sangha Vinicchaya Committee, the Sangha court, is to be constituted with a body of learned *vinayadharas* (experts in Vinaya rules) to hear and decide all kinds of monastic disputes.

The Parivara Pāḷi provides general principles and guidance in the spirit of which all the Sangha Vinicchaya proceedings are to be conducted for the settlement of monastic disputes.

3

WHAT IS SUTTANTA PIṬAKA?

The Suttanta Piṭaka is a collection of all the discourses delivered by the Buddha on various occasions in their entirety. A few discourses delivered by some of the distinguished disciples of the Buddha, such as the Venerable Sāriputta, Mahā Moggallāna, Venerable Ānanda etc., as well as some narratives, are also included in the books of the Suttanta Piṭaka. The discourses of the Buddha collected together in the Suttanta Piṭaka were delivered to suit different occasions and different audiences with different temperaments. Although the discourses were mostly intended for the benefit of bhikkhus and deal with the practice of the pure life and with the explanation of the teaching, there are also several other discourses which deal with the material and moral progress of the lay disciple.

The Suttanta Piṭaka brings out the meaning of the Buddha's teachings, expresses them clearly, and protects and guards them against distortion and misinterpretation. Just like a string which serves as a plumb-line to guide the carpenters in their work, just like a thread which protects flowers from being scattered or dispersed when strung together by it, similarly by means of suttas the meaning of the Buddha's teachings can be brought out clearly, grasped and understood correctly, and given perfect protection from misinterpretation.

The Suttanta Piṭaka is divided into five separate collections known as *nikāyas*. They are Dīgha Nikāya, Majjhima Nikāya, Saṃyutta Nikāya, Aṅguttara Nikāya, and Khuddaka Nikāya.

Observances and Practices in the Teaching of the Buddha

In the Suttanta Piṭaka are found not only the fundamentals of the Dhamma but also practical guidelines to make the Dhamma meaningful and applicable to daily life. All observances and practices which form steps in the Buddha's Noble

Path of Eight Constituents lead to spiritual purification at three levels:

Sīla—moral purity through right conduct.

Samādhi—purity of mind through concentration (*samatha*).

Paññā—purity of insight through Vipassana meditation.

To begin with one must make the right resolution to take refuge in the Buddha, to follow the Buddha's teaching and to be guided by the Sangha. The first disciples who made the declaration of faith in the Buddha and committed themselves to follow his teaching were the two merchant brothers, Tapussa and Bhallika. They were travelling with their followers in five hundred carts when they saw the Buddha in the vicinity of the Bodhi tree after his enlightenment. The two merchants offered him honey rice cakes. Accepting their offering and thus breaking the fast he had imposed on himself for seven weeks, the Buddha made them his disciples by letting them recite after him:

Buddhaṃ Saranaṃ Gacchāmi (I take refuge in the Buddha)

Dhammaṃ Saranaṃ Gacchāmi (I take refuge in the Dhamma)

This recitation became the formula of declaration of faith in the Buddha and his teaching. Later when the Sangha became established the formula was extended to include the third commitment:

Saṅghaṃ Saranaṃ Gacchāmi (I take refuge in the Sangha)

On the Right Way to Give Alms

As a practical step capable of immediate and fruitful use by people in all walks of life the Buddha gave discourses on charity explaining its virtues, and on the right way and the right attitude of mind with which an offering is to be made for spiritual benefit.

The motivating force in an act of charity is the volition, the will to give. Charity is a meritorious action that arises only out of volition. Without the will to give there is no act of giving. Volition in giving alms is of three types:

(1) The volition that starts with the thought "I shall make an offering" and that exists during the period of preparation for making the offering: *pubba cetanā* (volition before the act).

(2) The volition that arises at the moment of making the offering while handing it over to the recipient: *muñca cetanā* (volition during the act).

(3) The volition accompanying the joy and rejoicing which arise during repeated recollection of or reflection on the act of giving: *apara cetanā* (volition after the act).

Whether the offering is made in homage to the living Buddha or to a minute particle of his relics after his passing away, it is the volition, its strength and purity, that determines the nature of the result thereof.

The discourses also explain the incorrect attitudes of mind with which no act of charity should be performed.

A donor should avoid looking down on others who cannot make a similar offering nor should he celebrate his own charity. Polluted by such unworthy thoughts his volition is only of an inferior grade.

When an act of charity is motivated by expectations of beneficial results of immediate prosperity and happiness or rebirth in higher existences the accompanying volition is classified as mediocre.

It is only when the good deed of alms-giving is performed out of a spirit of renunciation motivated by thoughts of pure selflessness, aspiring only for attainment to *nibbāna* where all suffering ends, that the volition underlying this act is regarded as of superior grade.

There are abundant examples in the discourses concerning charity and ways of giving alms.

Moral Purity through Right Conduct: Sīla

Practice of *sīla* forms a most fundamental aspect of the Buddha's teaching. It consists of practice of Right Speech, Right Action, and Right Livelihood to purge oneself of impure deeds, words and thoughts. Together with the commitment of the Threefold Refuge (as described above) a lay disciple observes the five precepts by making the following formal vow:

(1) I undertake to observe the precept of abstaining from killing.

(2) I undertake to observe the precept of abstaining from stealing.

(3) I undertake to observe the precept of abstaining from sexual misconduct.

(4) I undertake to observe the precept of abstaining from telling lies.

(5) I undertake to observe the precept of abstaining from alcoholic drinks, drugs or intoxicants that cloud the mind.

In addition to the negative aspect of the above formula which emphasizes abstinence, there is also the positive aspect of *sīla*. For instance, we find in many discourses the statement: "He refrains from killing, puts aside the cudgel and the sword; full of kindness and compassion he lives for the welfare and happiness of all living things." Every precept laid down in the formula has these two aspects.

Depending upon the individual and the stage of one's progress, other forms of precepts (e.g. eight precepts, ten precepts) may be observed. For the bhikkhus of the order higher and advanced types of practices of morality are laid down. The five precepts are to be always observed by lay disciples, who may occasionally enhance their self-discipline by observing eight or ten precepts. For those who have already embarked on the path of a holy life the ten precepts are essential preliminaries to further progress.

Sīla of perfect purity serves as a foundation for the next stage of progress, *samādhi*—purity of mind through concentration meditation.

Practical Methods of Mental Cultivation for Development of Concentration: Samādhi

Mental cultivation for spiritual uplift consists of two steps. The first step is to purify the mind from all defilements and corruption and to have it focused on a single point. A determined effort (Right Effort) must be made to narrow down the range of thoughts in the wavering, unsteady mind. Then attention (Right Mindfulness or Attentiveness) must be fixed on a selected object of meditation until one-pointedness of mind (Right Concentration) is achieved. In such a state, the mind becomes freed from hindrances, pure, tranquil, powerful and bright. It is then ready to advance to the second step by which *magga* insight and fruition may be attained in order to transcend the state of woe and sorrow.

The Suttanta Piṭaka records numerous methods of meditation to bring about one-pointedness of mind. These methods of meditation are dispersed throughout the suttas of the Piṭaka and are explained by the Buddha sometimes singly, sometimes collectively, to suit the occasion and the purpose for which they are recommended. The Buddha knew the diversity of character and mental make-up of each individual and the different temperaments and inclinations of those who approached him for guidance. Accordingly he recommended different methods to different persons to suit the special character and need of each individual.

The practice of mental cultivation which results ultimately in one-pointedness of mind is known as *samādhi bhāvanā*. Whoever wishes to develop *samādhi bhāvanā* must have been established in the observance of the precepts, with the senses controlled, calm and self-possessed, and must be contented. Having been established in these four conditions he must select a place suitable for meditation, a secluded spot. Then he should sit cross-legged keeping his body erect and his mind alert; he should start purifying his mind of the five hindrances (sensual desire; ill-will; sloth and torpor; restlessness and worry; and doubt) by choosing a meditation method suitable to him and practising meditation with zeal and enthusiasm. For instance, with the Anapana method he keeps watching the incoming and outgoing breath until he can have his mind fixed securely on the breath at the tip of the nose.

When he realizes that the five hindrances have been removed he becomes gladdened, delighted, calm and blissful. This is the beginning of *samādhi* (concentration), which will further develop until it attains one-pointedness of mind.

Thus one-pointedness of mind is concentration of mind when it is aware of one object, and only one of a wholesome nature. This is attained by the practice of meditation upon one of the subjects recommended for the purpose by the Buddha.

Practical Methods of Mental Cultivation for Development of Insight Knowledge (Paññā)

The subject and methods of meditation as taught in the suttas of the Piṭaka are designed both for attainment of *samādhi* as well as for development of insight knowledge, Vipassana *ñāṇa*, as a direct path to *nibbāna*. As a second step in the practice of meditation after achieving *samādhi*, when the concentrated mind has become purified, firm and imperturbable, the meditator directs and inclines his mind to insight knowledge (*vipassanā-ñāṇa*). With this insight knowledge he discerns the three characteristics of the phenomenal world: impermanence (*anicca*), suffering (*dukkha*) and nonself (*anattā*).

As he advances in his practice and his mind becomes more and more purified, firm and imperturbable, he directs and inclines his mind to the knowledge of the extinction of moral impurities (*āsavakkhaya ñāṇa*). He then truly understands *dukkha*, the cause of *dukkha*, the cessation of *dukkha* and the path leading to the cessation of *dukkha*. He also comes to understand fully the moral intoxicants (*āsavas*) as they really are, the cause of *āsavas*, the cessation of *āsavas* and the path leading to the cessation of the *āsavas*.

With this knowledge of extinction of *āsavas* he becomes liberated. The knowledge of liberation arises in him. He knows that rebirth is no more, that he has lived the holy life. He has done what he has to do for the realization of *magga*. There is nothing more for him to do for such realization.

The Buddha taught with only one object—the extinction of suffering and release from conditioned existence. That object can be obtained by the practice of meditation (for calm and insight) as laid down in numerous suttas of the Suttanta Piṭaka.

4

DĪGHA NIKĀYA

This collection in the Suttanta Piṭaka is named Dīgha Nikāya as it is made up of thirty-four long discourses of the Buddha. It is divided into three divisions:

(1) Sīlakkhanda Vagga (division concerning morality)

(2) Mahā Vagga (the large division)

(3) Pāthika Vagga (the division beginning with the discourse on Pāthika, the naked ascetic)

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1 Sīlakkhandha Vagga Pāḷi - Division Concerning Morality

This division contains thirteen suttas which deal extensively with various types of morality, namely, minor morality, basic morality applicable to all; middle morality, and major morality which are mostly practised by *samaṇas* and *brāhmaṇas*. It also discusses the wrong views then prevalent as well as brahmin views of sacrifice and caste, and various religious practices such as extreme self-mortification.

Brahmajāla Sutta (Discourse on the Net of Perfect Wisdom)

An argument between Suppiya, a wandering ascetic, and his pupil Brahmadatta, with the teacher maligning the Buddha, the Dhamma and the Sangha and the pupil praising the Buddha, the Dhamma and the Sangha, gave rise to this famous discourse which is listed first in this Nikāya.

In connection with the maligning of the Buddha, the Dhamma and the Sangha, the Buddha enjoined his disciples not to feel resentment, displeasure or anger, because it would only be spiritually harmful to them. As to the words of praise for the Buddha, the Dhamma and the Sangha, the Buddha advised his disciples not to feel pleased, delighted or elated, for it would be an obstacle to their progress in the path.

The Buddha said that whatever worldling *(puthujjana)* praised the Buddha he could not do full justice to the peerless virtues of the Buddha, namely, his superior concentration *(samādhi)* and wisdom *(paññā)*. A worldling could touch on only "matters of a trifling and inferior nature, mere morality." The Buddha explained the three grades of morality and said that there were other *dhammas* profound, hard to see, subtle and intelligible only to the wise. Anyone wishing to praise correctly the true virtues of the Buddha should do so only in terms of these *dhammas*.

The Buddha continued to expound on various wrong views. There were *samaṇas* and *brāhmaṇas* who, speculating on the past, adhered to and asserted their wrong views in eighteen different ways, namely:

(i) Four kinds of belief in eternity *(sassata diṭṭhi)*

(ii) Four kinds of dualistic belief in eternity and non-eternity *(ekacca sassata diṭṭhi)*

(iii) Four views of the world being finite or infinite *(antānanta diṭṭhi)*

(iv) Four kinds of ambiguous evasion *(amarāvikkhepa vāda)*

(v) Two doctrines of non-causality *(adhiccasamuppanna vāda)*

There were *samaṇas* and *brāhmaṇas*, who, speculating on the future, adhered to and asserted their wrong views in forty-four ways, namely:

(i) Sixteen kinds of belief in the existence of *saññā* after death *(uddhamāghātanika saññī vāda)*

(ii) Eight kinds of belief in the non-existence of *saññā* after death *(uddhamāghātanika asaññī vāda)*

(iii) Eight kinds of belief in the existence of neither *saññā* nor non-*saññā* after death *(uddhamāghātanika nevasaññī nāsaññī vāda)*

(iv) Seven kinds of belief in annihilation *(uccheda vāda)*

(v) Five kinds of mundane *nibbāna* as realizable in this very life *(diṭṭhadhamma nibbāna vāda)*

The Buddha said that whatever *samaṇas* and *brāhmaṇas* speculated on the past or the future or both the past and the future, they did so in these sixty-two ways or one of these sixty-two ways.

The Buddha announced further that he knew all these wrong views and also what would be the destination, the next existence, in which the one holding these views would be reborn.

The Buddha gave a detailed analysis of these wrong views asserted in sixty-two ways and pointed out that these views had their origin in feeling which arose as a result of repeated contact through the six sense bases. Whatever person holds these wrong views, in him feeling gives rise to craving; craving gives rise to clinging; clinging gives rise to existence; the kammic causal process in existence gives rise to rebirth; and rebirth gives rise to ageing, death, grief, lamentation, pain, distress and despair.

But whatever person knows, as they really are, the origin of the six sense bases of contact, their cessation, their pleasurableness, their danger and the way of escape from them, he realizes the *dhammas*, not only mere morality *(sīla)* but also concentration *(samādhi)* and liberation *(vimutti)*, wisdom *(paññā)*, that transcend all these wrong views.

All the *samaṇas* and *brāhmaṇas* holding the sixty-two categories of wrong views are caught in the net of this discourse just like all the fish in a lake are contained in a finely meshed net spread by a skilful fisherman or his apprentice.

Sāmaññaphala Sutta (Discourse on the Fruits of the Life of a Samaṇa)

On one full moon night while the Buddha was residing in Rājagaha at the mango grove of Jīvaka this discourse on the fruits of the life of a *samaṇa*, personally experienced in this very life, was taught to King Ajātasattu on request by him. The Buddha explained to him the advantage of the life of a *samaṇa* by giving him the examples of a servant of his household or a landholder cultivating the King's own land becoming a *samaṇa* to whom the King himself would show respect and make offerings of requisites, providing him protection and security at the same time.

The Buddha provided further elucidation on other advantages, higher and better, of being a *samaṇa* by elaborating on: (i) how a householder, hearing the Dhamma taught by a Buddha, leaves the home life and becomes a *samaṇa* out of pure faith; (ii) how he becomes established in three categories of *sīla*, minor, middle and major; (iii) how he gains control over his sense faculties so that no depraved states of mind such as covetousness and dissatisfaction would overpower him; (iv) how he becomes endowed with mindfulness and clear comprehension and remains contented; (v) how, by dissociating himself from five hindrances, he achieves the four *jhānas* (the first, the second, the third and the fourth) as higher advantages than those previously mentioned; (vi) how he becomes equipped with eight kinds of higher knowledge, namely: insight knowledge, the power of creation by mind, the psychic powers, the divine power of hearing, knowledge of the minds of others, knowledge of past existences, divine power of sight, knowledge of extinction of moral intoxicants.

Thus when the knowledge of liberation arises in him, he knows he has lived the life of purity. There is no other advantage of being a *samaṇa*, personally experienced, more pleasing and higher than this.

Ambaṭṭha Sutta

Ambaṭṭha, a young disciple of Pokkharasāti, the learned brahmin, was sent by his master to investigate whether Gotama was a genuine Buddha endowed with the thirty-two personal characteristics of a great man. His insolent behaviour, taking pride in his birth as a brahmin, led the Buddha to subdue him by proving that *khattiya* is in fact superior to *brāhmaṇa*. The Buddha explained further that nobleness in man stemmed not from birth but from perfection in three categories of morality, achievements of four *jhānas*, and accomplishments in eight kinds of higher knowledge.

Soṇadaṇḍa Sutta

This discourse was given to the brahmin Soṇadaṇḍa who approached the Buddha while he was residing near Lake Gaggarā at Campā in the country of Aṅga. He was asked by the Buddha what attributes should one possess to be acknowledged as a brahmin. Soṇadaṇḍa enumerated high birth, learning in the Vedas, good personality, morality and knowledge as essential qualities to be a brahmin. When further questioned by the Buddha, he said that the minimum qualifications were morality and knowledge without which no one would be entitled to be called a brahmin. On his request, the Buddha explained to him the meaning of the terms morality and knowledge, which he confessed to be ignorant of, namely, the three categories of morality, achievements of four *jhānas* and accomplishments in eight kinds of higher knowledge.

Kūṭadanta Sutta

On the eve of offering a great sacrificial feast, the brahmin Kūṭadanta went to see the Buddha for advice on how best to conduct the sacrifice. Giving the example of a former King Mahāvijita, who also made a great sacrificial offering, the Buddha declared: the principle of consent by four parties from the provinces (namely, noblemen, ministers, rich brahmins and householders); the eight qualities to be possessed by the king who would make the offerings; the four qualities of the brahmin royal adviser who would conduct the ceremonies; and the three attitudes of mind towards the sacrifices. With all these conditions fulfilled, the feast offered by the king was a great success, with no loss of life of sacrificial animals, no hardship on the people, no one impressed into service, everyone co-operating in the great feast willingly.

The brahmin Kūṭadanta then asked the Buddha if there was any sacrifice which could be made with less trouble and exertion, yet producing more fruitful result. The Buddha told him of the traditional practice of offering the four requisites to bhikkhus of high morality. Less troublesome and more profitable again was donating a monastery to the order of bhikkhus. Better still were the following practices in ascending order of beneficial effects: (i) going to the Buddha, the Dhamma, and Sangha for refuge (ii) observing the five precepts (iii) going forth from the home life and leading the holy life, becoming established in morality, becoming accomplished in the four *jhānas*, and becoming equipped with eight kinds of higher knowledge resulting in the realization of the extinction of *āsavas*. This is the sacrifice which entails less trouble and exertion but which excels all other sacrifices.

Mahāli Sutta

Mahāli Oṭṭhaddha, a Licchavi ruler, once came to see the Buddha to whom he recounted what Sunakkhatta, a Licchavi prince, had told him. Sunakkhatta had been a disciple of the Buddha for three years after which he left the teaching. He told Mahāli how he had acquired the divine power of sight by which he had seen myriads of pleasant, desirable forms belonging to the *deva* world but that he had not heard sounds belonging to the *deva* world. Mahāli wanted to know from the Buddha whether Sunakkhatta did not hear the sounds of the *deva* world because they were non-existent, or whether he did not hear them although they existed.

The Buddha explained that there were sounds in the *deva* world but Sunakkhatta did not hear them because he had developed concentration only for one purpose, to achieve the divine power of sight but not the divine power of hearing.

The Buddha explained further that his disciples practised the noble life under him not to acquire such divine powers but with a view to the realization of *dhammas* which far excel and transcend these mundane kinds of concentrations. Such *dhammas* are attainments of the four states of noble fruition—states of a stream-winner, a once-returner, a non-returner, and the state of mind and knowledge of an *arahat* freed of all *āsavas* that have been rendered extinct.

The Path by which these *dhammas* can be realized is the Noble Path of Eight Constituents: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

Jāliya Sutta

Once when the Buddha was residing at Ghositārāma Monastery near Kosambī, two wandering ascetics, Muṇḍiya and Jāliya, approached him and asked whether the soul was the physical body, or the physical body the soul, or whether the soul was one thing and the physical body another.

The Buddha explained how a person who had finally realized liberation would not even consider whether the soul was the physical body, or the physical body the soul, or whether the soul was one thing and physical body another.

Mahāsīhanāda Sutta

This discourse defines what a true *samaṇa* is, what a true *brāhmaṇa* is. The Buddha was residing in the deer park of Kaṇṇakatthala at Ujuñña. The naked ascetic Kassapa approached him and said that he had heard that Samaṇa Gotama disparaged all practices of self-mortification and that Samaṇa Gotama reviled all those who led an austere life.

The Buddha replied that they were slandering him with what was not said, what was not true. When the Buddha could see with his supernormal vision the bad destinies as well as the good destinies of those who practised extreme forms of self-mortification, and of those who practised less extreme forms of self-mortification, how could he revile all systems of self-mortification.

Kassapa then maintained that only those recluses, who for the whole of their life cultivated the practice of standing or sitting, or who were abstemious in food, eating only once in two days, seven days, fifteen days, etc., were real *samaṇas* and *brāhmaṇas*. The Buddha explained to him the futility of extreme self-mortification and said that only when a recluse practised to become accomplished in morality, concentration and knowledge, cultivated loving-kindness, dwelt in the emancipation of mind, and dwelt in the emancipation through knowledge would he be entitled to be called a *samaṇa* and *brāhmaṇa*. Then the Buddha gave a full exposition on morality, concentration and knowledge, resulting in Kassapa's decision to join the order of the Buddha.

Poṭṭhapāda Sutta

Once when the Buddha was staying at the Monastery of Anāthapiṇḍika in the Jeta Grove at Sāvatthi he visited the Ekasālaka Hall where various views were debated. At the time Poṭṭhapāda, the wandering ascetic, asked him about the nature of the cessation of consciousness *(saññā)*. Poṭṭhapāda wanted to know how the cessation of consciousness was brought about. The Buddha told him that it was through reason and cause that forms of consciousness in a being arose and ceased. A certain form of consciousness arose through practice *(adhicitta sikkhā)* and a certain form of consciousness ceased through practice.

The Buddha then proceeded to expound on these practices consisting of observance of *sīla* and development of concentration which resulted in arising and ceasing of successive *jhānas*. The meditator progressed from one stage to the next in sequence until he achieved the cessation of all forms of consciousness *(nirodha samāpatti)*.

Subha Sutta

This is a discourse given not by the Buddha but by his close attendant, the Venerable Ānanda, on the request of young Subha. The Buddha had passed away by then. And young Subha wanted to know from the lips of the Buddha's close attendant what *dhammas* were praised by the Buddha and what those *dhammas* were which he urged people to practise.

Ānanda told him that the Buddha had words of praise for the three aggregates of Dhamma, namely, the aggregate of morality, the aggregate of concentration and the aggregate of knowledge. The Buddha urged people to practise these *dhammas*, dwell in them, and have them firmly established. Ānanda explained these aggregates of Dhamma in great detail to young Subha, in consequence of which Subha became a devoted lay disciple.

Kevaṭṭa Sutta

The Buddha was residing at Nālandā in Pārāvārika's mango grove. A devoted lay disciple approached the Buddha and urged him to let one of his disciples perform miracles so that the city of Nālandā would become devoted to the Buddha.

The Buddha told him about the three kinds of miracles which he had known and realized by himself through supernormal knowledge. The first miracle, *iddhi pāṭihāriya*, was rejected by the Buddha because it could be mistaken as the black art called *gandhārī* magic. The Buddha also rejected the second miracle, *ādesanā pāṭihāriya*, which might be mistaken as practice of *cintāmaṇi* charm. He recommended the performance of the third miracle, the *anusāsanī pāṭihāriya*, the miracle of the power of the teaching as it involved practice in morality, concentration and knowledge leading finally to the extinction of *āsavas* (*āsavakkhaya ñāṇa*).

Lohicca Sutta

The discourse lays down three types of blameworthy teachers: (i) the teacher who is not yet accomplished in the noble practice and teaches pupils who do not listen to him; (ii) the teacher who is not yet accomplished in the noble practice and teaches pupils who practise as instructed by him and attain emancipation; (iii) the teacher who is fully accomplished in the noble practice and teaches pupils who do not listen to him.

The praiseworthy teacher is one who has become fully accomplished in the three practices of morality, concentration and knowledge and teaches pupils who become fully accomplished like him.

Tevijja Sutta

Two brahmin youths, Vāseṭṭha and Bhāradvāja, came to see the Buddha while he was on a tour through the kingdom of Kosala. They wanted the Buddha to settle their dispute as to the correct path that led straight to companionship with Brahmā. Each one thought only the way shown by his own master was the true end.

The Buddha told them that as none of their masters had seen Brahmā, they were like a line of blind men each holding on to the preceding one. Then he showed them the true path that really led to the Brahmā realm, namely, the path of morality and concentration, and development of loving-kindness, compassion, sympathetic joy and equanimity towards all sentient beings.

2 Mahā Vagga Pāḷi— The Large Division

The ten suttas in this division are some of the most important of the Tipiṭaka, dealing with historical and biographical aspects as well as the doctrinal aspects of Buddhism. The most famous sutta is the Mahāparinibbāna Sutta which gives an account of the last days and the passing away of the Buddha and the distribution of his relics. Mahāpadāna Sutta deals with brief accounts of the last seven Buddhas and the life story of the Vipassī Buddha. Doctrinally important are the two suttas: the Mahānidāna Sutta, which explains the Chain of Cause and Effect, and the Mahāsatipaṭṭhāna Sutta, which deals with the four methods of steadfast mindfulness and practical aspects of Buddhist meditation.

Mahāpadāna Sutta

This discourse was given at Sāvatthi to the bhikkhus w were one day discussing the Buddha's knowledge of past e istences. He told them about the last seven Buddhas, with full life story of one of them, the Vipassī Buddha, recalling a the facts of the Buddhas, their social rank, name, clan, lif span, the pairs of chief disciples, the assemblies of their fo lowers, their attainments, and emancipation from defile ments.

The Buddha explained that his ability to remember and recall all the facts of past existences was due to his own pen etrating discernment as well as due to the *devas* making the matters known to him.

Mahānidāna Sutta

This discourse was given at Kammāsadhamma market town to the Venerable Ānanda to correct his wrong view that the doctrine of *Paṭiccasamuppāda*, although having signs of being deep and profound, was apparent and fathomable. The Buddha told him that this doctrine not only appeared to be deep and profound but was actually deep and profound on four counts: it was deep in meaning, deep as a doctrine, deep with respect to the manner in which it was taught, and deep with regard to the facts on which it was established.

He then gave a thorough exposition on the doctrine and said that because of lack of proper understanding and penetrative comprehension of this doctrine, beings were caught in and unable to escape from the ruinous round of rebirth. He concluded that without a clear understanding of this doctrine, even the mind of those accomplished in the attainments of *jhāna* would be clouded with ideas of *atta*.

Mahāparinibbāna Sutta

This sutta is an important narrative of the Buddha's last days, a detailed chronicle of what he did, what he said and what happened to him during the last year of his life. Compiled in a narrative form, it is interspersed with many discourses on some of the most fundamental and important aspects of the Buddha's teaching. Being the longest discourse of the Dīgha Nikāya, it is divided into six chapters.

On the eve of the last great tour, the Buddha, while staying at Rājagaha, gave the famous discourses on seven factors of non-decline of kings and princes, and seven factors of non-decline of bhikkhus.

Then he set out on his last journey going first to the village of Pāṭali where he taught on the consequences of an immoral and a moral life. He then proceeded to the village of Koṭi where he expounded on the Four Noble Truths. Then the Buddha took up his residence at the village of Nātika where the famous "Discourse on the Mirror of Truth" was given.

Next the Buddha went to Vesāli with a large company of bhikkhus. At Vesāli he accepted the park offered by the courtesan Ambapāḷi. From Vesāli, the Buddha travelled to a small village named Veluva where he was overtaken by a severe illness that could have proved fatal. But the Buddha resolved to maintain the life-process and not to pass away without addressing his lay disciples and without taking leave of the Sangha. When Ānanda informed the Buddha how worried he had been because of the Buddha's illness, the Buddha gave the famous injunction: "Let yourselves be your own support, your own refuge. Let the Dhamma, not anything else, be your refuge."

It was at Vesāli that the Buddha made the decision to pass away and realize *parinibbāna* in three months' time. Upon his making this momentous decision there was a great earthquake. Ānanda, on learning from the Buddha the reason of the earthquake, supplicated him to change the decision, but to no avail.

The Buddha then caused the Sangha to be assembled to whom he announced his approaching *parinibbāna*. He then went over all the fundamental principles of his teaching and exhorted them to be vigilant, alert, and to watch over their own mind so as to make an end of suffering.

The Buddha then left Vesāli and went to Bhaṇḍa village where he continued to give his discourses to the accompanying Sangha on *sīla*, *samādhi* and *paññā*. Proceeding further on his journey to the north, he gave the discourse on the four great authorities *(mahāpadesa)* at the town of Bhoga.

From there he went on to Pāvā and stayed in the Mango Grove of Cunda, the Goldsmith's son, who made an offering of food to the Buddha and his community of bhikkhus. After eating the meal offered by Cunda, a severe illness came upon the Buddha who nevertheless continued on his journey until he reached Kusinārā where in the Sal Grove of the Malla princes he urged Ānanda to lay out the couch for him. He lay down on the couch with mindfulness and deliberation, awaiting the hour of his *parinibbāna*.

Even on his death-bed the Buddha continued to teach; he explained that there are four places which arouse reverence and devotion and four persons worthy of a *stupa*; and he answered Ānanda's questions on how to conduct oneself with regard to women, and on what should be done regarding the remains of the Buddha. His last act of selflessness was to expound the truth and show the path to Subhadda, the wandering ascetic.

Then after ascertaining that there was not a single bhikkhu who had perplexity or doubt about the Buddha, the Dhamma and the Sangha, the Buddha uttered his last words: "Inherent in all compounded things is decay and dissolution. Strive well with full mindfulness."

Then as the assembled bhikkhus, princes and people paid homage to him with deep reverence, the Buddha passed away, realizing *parinibbāna*.

Mahāsudassana Sutta

This discourse was given by the Buddha while he was lying on his death-bed in the Sal Grove of the Mallas. When Ānanda implored him not to realize *parinibbāna* in an insignificant, barren, small town, the Buddha told him that Kusinārā was not an insignificant small place. In times long past, it was known as Kusāvatī, the capital city of universal monarchs who ruled over the four quarters of the world.

The Buddha then described the magnificence and grandeur of Kusāvatī when King Mahāsudassana was the ruler there. He also told how the King ruled over his dominions righteously and how finally abandoning all attachments and practising *jhāna* he passed away and reached the blissful Brahmā realm.

The Buddha revealed that he himself was King Mahāsudassana of that time. He had cast off the body in this place (former Kusāvatī) six times as a universal monarch. Now he was casting it off for the seventh and last time. He ended the discourse reminding Ānanda that all compounded things are indeed impermanent. Arising and decaying are their inherent nature. Only their ultimate cessation is blissful *nibbāna*.

Janavasabha Sutta

This discourse is an extension of another discourse delivered by the Buddha on his last journey. Ānanda wanted to know the destinies of lay disciples from the country of Magadha. The Buddha told him that innumerable persons from Magadha had reached the *deva* world by virtue of their faith in the Buddha, the Dhamma and the Sangha. This information was given him by Janavasabha Deva who was formerly King Bimbisāra. He informed the Buddha that there were regular assemblies of *devas* in the *deva* realm on uposatha days when the king of the *devas* and Sanaṅkumāra Brahmā taught the Dhamma on development of the bases of psychic power, on the three opportunities, on the four methods of steadfast mindfulness and the seven accessories of concentration.

Mahāgovinda Sutta

In this discourse, Pañcasikha, a *gandhabba deva*, told the *deva* assembly where Sanaṅkumāra Brahmā taught the Dhamma as shown by Mahāgovinda, the *bodhisatta* who had reached the Brahmā world. The Buddha said that Mahāgovinda was none other than himself and explained that the Dhamma he taught at that time could lead one only to the Brahmā world. With his teaching now as an enlightened Buddha, higher attainments such as the *sotāpatti*, *anāgāmi* and the highest achievement *arahatta phala* were possible.

Mahāsamaya Sutta

The Buddha was residing in the Mahāvana forest at Kapilavatthu with a company of *arahats* numbering five hundred. Then *devas* and Brahmās from ten thousand *cakkavāḷas* came to see the Buddha and the community of bhikkhus. The Buddha told his disciples the names of the *devas* and Brahmās as listed in this sutta.

Sakkapañha Sutta

Once when the Buddha was residing at the Indasāla Cave near Rājagaha, Sakka, the king of *devas*, came to him to ask certain questions. He wanted to know why there was hostility and violence among various beings. The Buddha told him it was envy and selfishness that brought about hostility among beings. He further explained that envy and selfishness were caused by likes and dislikes, which in turn had their roots in desire. And desire grew from mental preoccupation (*vitakka*) which had its origin in *saṃsāra*-expanding illusions (*papañca-saññā-saṅkha*).

The Buddha then gave an outline of practices to remove these *saṃsāra*-expanding illusions including two types of quests, quests that should be pursued and quests that should not be pursued.

Mahāsatipaṭṭhāna Sutta

This sutta is one of the most important doctrinal discourses of the Buddha. It propounds the only way for the purification of beings, for overcoming sorrow and lamentation, for the complete removal of pain and grief, for the attainment of the right path, and for the realization of *nibbāna*. This discourse, given directly to the bhikkhus at the market town of Kammāsadhamma, defines "the only way" as the four methods of steadfast mindfulness made up of fourteen ways of contemplating the body, nine ways of contemplating sensation, sixteen ways of contemplating the mind, and five ways of contemplating the Dhamma. It ends with a definite assurance of fruitful results: arahatship in this very existence or the state of an *anāgāmi* within seven years, seven months or seven days.

Pāyasi Sutta

This discourse recounts how the Venerable Kumārakassapa showed the right path to Governor Pāyāsi of

Setabyā town in Kosala country. Governor Pāyāsi held the wrong belief: "There is no other world; no beings arise again after death; there are no consequences of good or bad deeds." The Venerable Kumārakassapa showed him the right path, illustrating his teaching with numerous illuminating similes. Ultimately Pāyāsi became full of faith and took refuge in the Buddha, the Dhamma and the Sangha. The Venerable Kumārakassapa taught him also the right kind of offerings to be made and that these offerings would be made with due respect, by one's own hands, with due esteem and not as if discarding them. Only under these conditions would the good deed of offerings bear splendid fruits.

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3 Pāthika Vagga Pāḷi

This division is made up of eleven shorter discourses of a miscellaneous nature. They deal with the Buddha's rejection of wrong and severe asceticism practised by followers of many sects. They deal also with the periodical evolution and dissolution of the universe, the accounts of universal monarchs and the thirty-two physiognomic characteristics of a great man. There is one discourse, Siṅgāla Sutta, addressed to a young brahmin showing the duties to be performed by members of the human society. The last two suttas, Saṅgīti and Dasuttara, are discourses given by the Venerable Sāriputta and they contain lists of doctrinal terms classified according to subject matter and numerical units. The style of their composition is different from the other nine suttas of the division.

Pāthika Sutta

At the time of the Buddha, there were many other teachers with their own disciples holding different views on what

constituted the holy life, on the origin and development of the universe, and on the performance of wonders and miracles.

Sunakkhatta, a Licchavi prince, became a disciple of the Buddha and was admitted into the order. But he found the discipline and the teaching to be beyond him and his comprehension. He became at the same time attracted to the teachings and practices of other sects. He left the order after three years. Then becoming a follower of one of the sects he began to disparage the teachings of the Buddha, and made slanderous attacks on the Buddha and his disciples. In Pāthika Sutta are short discourses in which are accounts of the Buddha's refutation and explanation with reference to many of Sunakkhatta's accusations.

Udumbarikā Sutta

This discourse was given to Nigrodha, the wandering ascetic, and his followers in the park of the Queen Udumbarikā near Rājagaha in order to destroy their wrong doctrine and establish wholesome doctrine. So obsessed were the wandering ascetics with their own wrong beliefs that they gave no response to the Buddha's invitation to follow his teaching which would assure them fruitful results within seven days.

Cakkavatti Sutta

In the town of Mātulā, in the country of Magadha, bhikkhus were enjoined by the Buddha to be their own support, their own refuge, relying only on the Dhamma and not on any other refuge. Then the Buddha told them the story of Daḷhanemi, the universal monarch who possessed the Celestial Wheel as one of his seven treasures. He and his successor ruled over the four continents, wielding the power and authority of the universal monarch. Their life-span was long, and as long as they remained righteous and fulfilled the noble duties of universal monarch, making the Dhamma their only support, providing shelter and security, offering wealth and necessities to the needy, their dominions remained at peace, were prosperous and progressing.

But when the monarch failed to fulfil the noble duties of a righteous king, when the Dhamma was no longer held as a refuge, the morality of the people declined. Their life-span dwindled down to ten years only. Then the ten meritorious deeds productive of wholesome effects completely disappeared and the ten evil deeds giving unwholesome results flourished exceedingly. People failed to show reverential regard for the leaders and elders, to fulfil their duties towards parents, *samaṇas* and *brāhmaṇas*. There also developed intense mutual aversion, ill-will, thoughts of killing one another, followed by fighting, devastation and carnage.

A few who survived the holocaust agreed to give up their evil ways, to live in a spirit of harmony, doing good deeds, showing reverential regard for the leaders and elders, fulfilling their duties towards parents, *samaṇas* and *brāhmaṇas*. In consequence of improved morality, their life-span expanded again until it reached eighty thousand years when a universal monarch appeared once more to rule righteously. Bhikkhus were thus enjoined to keep within the confines of the Dhamma, making it their support, their refuge. The Dhamma would show the way for their physical and mental development until they attained arahatship.

Aggañña Sutta

This discourse was given as Sāvatthi to two novices under training, Vāseṭṭha and Bhāradvāja, pointing out the wrong beliefs of brahmins as regards caste. The brahmins claimed that among the four classes of people recognised at that time brahmins were the noblest; next came the *khattiya* class (the nobility and royalty) followed by *vessa* (the trading class) and *sudda* (the lowest class).

The Buddha refuted these claims of the brahmins by explaining how the world was subjected to processes of evolution and dissolution and describing how human beings first appeared on earth and how the four social classes emerged. He explained further that the nobility of a person was decided not by his birth and lineage but by his morality and knowledge of the Noble Truths.

"Whoever holds wrong views and commits misdeeds is not noble whatever his birth. Whoever restrains himself in deed, word and thought and develops the *bodhipakkhiya dhammas* until he attains complete eradication of defilements in this very life is the chief, the noblest amongst men and *devas* irrespective of birth."

Sampasādanīya Sutta

The Venerable Sāriputta's deep confidence in the Buddha was once proclaimed aloud in an eloquent eulogy of the Buddha spoken in the Buddha's presence. For making this bold utterance on the virtues of the Buddha, the Buddha asked him whether he had personal knowledge of the minds of all the Buddhas, those of the past, of the future and of the present, their morality, their concentration, their wisdom, and the manner of their emancipation.

The Venerable Sāriputta said he did not claim to have such knowledge but justified himself by stating in detail the course of the Dhamma taken by all the Buddhas, their accomplishment in *sīla*, abandonment of five hindrances, establishment in the four methods of steadfast mindfulness and cultivation of the seven factors of enlightenment—as being the only course that could lead to unsurpassed supreme enlightenment.

Pāsādika Sutta

The Venerable Ānanda accompanied by Bhikkhu Cunda went to see the Buddha to give him the news about the death of Nigaṇṭha Nāṭaputta, the leader of a well-known sect, and the schism that had arisen amongst his disciples.

The Buddha told them that it was natural and to be expected to happen in a teaching which was not well taught, not well imparted, not conducive to emancipation, and not taught by one who was supremely enlightened.

In contrast, the Buddha explained that when the teaching was well taught, well imparted by one who was supremely enlightened, there were no wrong views, no speculations about past or future or about *atta*. In the teaching of the Buddha, bhikkhus were taught the four methods of steadfast mindfulness by which wrong views and speculations were laid aside.

Lakkhaṇa Sutta

This discourse on thirty-two bodily marks of a great man was given by the Buddha at Sāvatthi in Anāthapiṇḍika's Monastery. For a person endowed with the thirty-two bodily marks of a great man, only two possible courses are open to him and no other.

"If he lives the household life, he will become a universal monarch ruling in righteousness over the four continents. If he goes forth from the home life into homelessness, he will become an enlightened Buddha."

The Buddha explained the thirty-two bodily marks in detail, together with accounts of meritorious deeds previously performed by virtue of which each of these thirty-two bodily marks were acquired.

Siṅgāla Sutta

This discourse was given by the Buddha at Rājagaha for the edification of a young man named Siṅgāla. The youth Siṅgāla used to worship the six cardinal points, namely, the east, the south, the west, the north, the nadir and the zenith in obedience to the last advice given by his dying father. The Buddha explained to the young man that according to his teaching the six directions were: the east standing for parents; the south standing for teachers; the west standing for the wife and children; the north standing for friends and associates; the nadir standing for servants, employees; the zenith standing for *samaṇas*, *brāhmaṇas*.

The Buddha explained further that the six social groups mentioned in the discourse were to be regarded as sacred and worthy of respect and worship. One worshipped them by performing one's duties towards them. Then these duties were explained to the youth Siṅgāla.

Āṭānāṭiya Sutta

Four celestial kings came to see the Buddha and told him that there were non-believers among many invisible beings who might bring harm to the followers of the Buddha. The celestial kings therefore wanted to teach the bhikkhus the protecting incantation known as the Āṭānāṭiya Paritta. The Buddha gave his consent by remaining silent.

Then the four celestial kings recited the Āṭānāṭiya Paritta, which the Buddha advised the bhikkhus, bhikkhunis and lay disciples to learn, to memorize so that they might dwell at ease, well guarded and protected.

Saṅgīti Sutta

The Buddha was touring through the country of the Mallas when he came to Pāvā. The death of Nigaṇṭha Nāṭaputta had taken place only recently and his followers were left in dissension and strife, wrangling over doctrines.

The Venerable Sāriputta who delivered this discourse attributed this schism among Nāṭaputta's followers to the fact the Nāṭaputta's teaching had not been well taught nor well imparted, and was not conducive to release from the round of existences, being taught by one who was not supremely enlightened.

But the Buddha's teaching was well taught, well imparted, conducive to release from the round of existences, being taught by the Buddha who was supremely enlightened. He advised the bhikkhus to recite the Dhamma as taught by the Buddha, in concord and without dissension so that the teaching should last long. Then he proceeded to enumerate the Dhamma classified under separate heads as group of the ones, group of the twos, etc., up to groups of the tens to facilitate easy memorizing and reciting.

Dasuttara Sutta

This discourse was also delivered by the Venerable Sāriputta, while the Buddha was staying at Campā, in order that the bhikkhus should get liberated from fetters and attain *nibbāna*, bringing about the end of suffering.

He taught the Dhamma classified under separate heads as group of the ones, group of the twos, etc., up to the groups of the tens.

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MAJJHIMA NIKĀYA

This collection of medium length discourses is made up of one hundred and fifty-two suttas in three books known as *paṇṇāsa*. The first book, Mūlapaṇṇāsa, deals with the first fifty suttas in five *vaggas*; the second book, Majjhimapaṇṇāsa consists of the second fifty suttas, also in five *vaggas*; and the last fifty-two suttas are dealt with in five *vaggas* of the third book, Uparipaṇṇāsa, which means more than fifty.

The suttas in this *nikāya* throw much light on the social ideas and institutions of those days, and also provide general information on the economic and political life.

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1 Mūlapaṇṇāsa Pāḷi

(a) Mūlapariyāya Vagga

Mūlapariyāya Sutta

The Buddha explained the basis of all phenomena, specifying twenty-four categories such as the four elements (earth, water, fire, wind); sentient beings, *devas*; the seen, the heard, the thought of, the known; the oneness, the multiplicity, the whole; and the reality of *nibbāna*. The uninstructed worldling cannot perceive the true nature of these phenomena; only the enlightened ones can see them in true perspective.

Sabbāsava Sutta

In this discourse, mental intoxicants that beset the uninstructed worldling are defined, and seven practices for eradicating them are explained.

Dhammadāyāda Sutta

This sutta contains two separate discourses, the first one given by the Buddha, the second by the Venerable Sāriputta. The Buddha urged the bhikkhus to receive as their legacy from him the *bodhipakkhiya dhamma* only, and not material things like the four requisites. The Venerable Sāriputta advised the bhikkhus to lead a solitary life for attainment of *jhāna* and to strive for the attainment of *nibbāna* by abandoning greed, ill will, and delusion.

Bhayabherava Sutta

This discourse describes how a bhikkhu leading a solitary life in a secluded forest invites harm and danger to himself by his impure thoughts, words and deeds, and how the Buddha had lived a peaceful forest life harmlessly by cultivating pure thoughts, words and deeds which finally led him to enlightenment.

Anaṅgana Sutta

In this discourse given on the request of the Venerable Mahā Moggallāna, the Venerable Sāriputta explained four types of individuals:

- (i) an impure person who knows he is impure;
- (ii) an impure person who does not know he is impure;
- (iii) a pure person who knows his own purity;
- (iv) a pure person who does not know his own purity.

Ākaṅkheyya Sutta

This sutta describes how a bhikkhu should develop *sīla*, *samādhi* and *paññā*, instead of craving for gain and fame; how he should restrain his faculties, seeing danger in the slightest fault.

Vattha Sutta

In this discourse the Buddha explained the difference between an impure mind and pure mind by giving the example of a dirty cloth and a clean cloth. Only the clean cloth will absorb dye; so also only the pure mind will retain the Dhamma.

Sallekha Sutta

In this discourse the Buddha explained to Mahā Cunda how wrong views about *atta* and *loka* can be removed only by Vipassana insight. The practice of *jhāna* is not the austerity practice that removes moral defilements; it only leads to a blissful existence. Only refraining from forty-four kinds of bad deeds constitutes austerity practice for removing moral defilements. The volition alone to do a good deed is enough to produce a good result; when it is accompanied by the actual deed, the beneficial result accruing is immeasurable. One immersed in the mire of sensuous impurities cannot rescue others immersed likewise in the mire.

Sammādiṭṭhi Sutta

This discourse is an exposition on the right view, delivered by the Venerable Sāriputta at Sāvatthi. When physical, verbal and mental actions are motivated by greed, hatred and delusion, they are deemed to be bad. When they arise through non-greed, non-hatred and non-delusion, the actions are deemed to be good. Right View is understanding what a good deed is and what a bad deed is; it is the full comprehension of the Four Noble Truths and not holding on to eternity views concerning *atta*.

Mahāsatipaṭṭhāna Sutta

This discourse, given at Kammāsadhamma market town, is the most important sutta which gives practical guidance for cultivation of mindfulness. It describes the four methods of steadfast mindfulness, namely, contemplating the body, contemplating sensation, contemplating the mind, and contemplating the dhamma as the only way for the purification of beings, for the overcoming of sorrow and lamentation, for the complete destruction of pain and distress, for the attainment of the noble *magga*, and for the realization of *nibbāna*.

This sutta appears in identical form in the Dīgha Nikāya.

(b) Sīhanāda Vagga

Cūḷasīhanāda Sutta

In this discourse, given at Sāvatthi, the Buddha made the bold statement that the four categories of *ariyas*, namely the stream-winner, the once-returner, the non-returner and the *arahat* exist only in his teaching and not in any other.

Mahāsīhanāda Sutta

In this discourse, given at Vesāli, the Venerable Sāriputta reported to the Buddha about the disparagement of the Buddha's virtues made by Sunakkhatta who had left the teaching. The Buddha said that Sunakkhatta was not intellectually equipped to have the faintest glimpse of the Buddha's virtues such as the ten strengths, the four kinds of supreme self-confidence, and the non-decline of *sabbaññuta ñāṇa* till the time of *parinibbāna*. He then described the five destinations and the actions which lead to them as well as the wrong beliefs and practices of the naked ascetics to whose camp Sunakkhatta now belonged.

Mahādukkhakkhandha Sutta

This discourse was given at Sāvatthi to refute the naked ascetics when they tried to make out that they followed the same path and taught the same Dhamma as the Buddha. The Buddha also explained to the bhikkhus what the pleasures of the senses were, what their faults and dangers were, and the way of escape from them. The Buddha explained further that outside of his teaching, these *dhammas* were not known and no one but the Buddha and his disciples could teach such *dhammas*.

Cūḷadukkhakkhandha Sutta

This discourse was given by the Buddha at Kapilavatthu to the Sakyan Prince Mahānāma, to explain to him at his request how greed, ill-will and ignorance cause moral defilements and suffering.

Anumāna Sutta

This discourse was given by the Venerable Mahā Moggallāna to many bhikkhus at Susumāragiri in the country of Bhagga. They were urged to see if they had purged themselves of sixteen kinds of stubbornness such as inordinate desire, humiliating others while praising oneself, wrathfulness, etc. If these sixteen kinds of unwholesome *dhammas* were detected in oneself, a determined effort should be made to get rid of them.

Cetokhila Sutta

This discourse, given by the Buddha at Sāvatthi, mentions the five kinds of mental thorns: doubt about the Buddha, doubt about the Dhamma, doubt about the Sangha, doubt about the efficacy of the practice in *sīla*, *samādhi* and *paññā*, ill-will and animosity towards fellow bhikkhus. It also mentions the five fetters: attachment to sensual desires, attachment to oneself, attachment to material objects, immoderation in eating and sleeping, and adopting the holy life with the limited objective of attaining only blissful existences.

These mental thorns and fetters are obstacles to liberation from *dukkha*. They should be removed and eradicated for realization of *nibbāna*.

Vanapattha Sutta

This discourse, given at Sāvatthi, is concerned with the choice of a suitable place for a bhikkhu. A bhikkhu has to depend on a forest glade or a village or a town or an individual for his residence and support. If he finds out any particular place is not satisfactory for his spiritual development or for material support, he should abandon that place at once.

If he finds it satisfactory with respect to material support, but not beneficial for spiritual development, he should abandon that place, too. But when it proves beneficial for spiritual development, even if the material support is meagre, the bhikkhu should stay on in that place. When conditions are satisfactory both for spiritual development and material support, he should live in such a place for the whole of his life.

Madhupiṇḍika Sutta

A Sakyan Prince, named Daṇḍapāṇi, once asked the Buddha at Kapilavatthu what doctrine he taught. The Buddha replied that his doctrine was one which could not be grasped by any brahmin nor by *māra*. It is this: not to live in discord with any one in the world; not to be obsessed by sense impressions (*saññā*); not to be troubled by doubts; and not to crave for any form of existence.

Dvedāvitakka Sutta

This discourse was given by the Buddha at Sāvatthi to explain two kinds of thinking: wholesome and unwholesome. Bhikkhus should practise to see the advantages of engaging in wholesome thoughts and the dangers of unwholesome thoughts.

Vitakkasaṇṭhāna Sutta

This discourse was given by the Buddha at Sāvatthi on how to combat the arising of unwholesome thoughts with wholesome thoughts. For example, greed and sensuous thoughts should be banished by contemplating on unpleasant and impermanent nature of the object of desire; ill-will and hatred must be countered by thoughts of loving-kindness; and ignorance may be overcome by seeking illumination and guidance from the teacher. ❧

(c) Opamma Vagga

Kakacūpama Sutta

This discourse was given by the Buddha at Sāvatthi in connection with bhikkhu Moḷiyaphagguna, who was friendly with bhikkhunis. When others censured him for being too friendly with bhikkhunis, he lost his temper and broke into a quarrel with the bhikkhus who criticized him.

When the Buddha admonished and advised him to keep away from bhikkhunis and to control his temper, he remained recalcitrant. The Buddha showed the harmfulness of ill-temper and advised other bhikkhus to keep tight check on their temper, not losing it even when someone was sawing their limbs into bits.

Alagaddūpama Sutta

This discourse was given by the Buddha at Sāvatthi. Bhikkhu Ariṭṭha misunderstood the Buddha's teaching and maintained that the Buddha showed how to enjoy sensuous pleasure without jeopardizing one's progress on the path.

When the Buddha remonstrated with him for his wrong views he remained unrepentant.

The Buddha then spoke to the bhikkhus on the wrong way and the right way of learning the Dhamma, giving the simile of a snake catcher, and the simile of the raft.

Vammika Sutta

This discourse was given by the Buddha at Sāvatthi. Venerable Kumārakassapa was asked by a *deva* a set of fifteen questions which he brought to the Buddha for elucidation. The Buddha explained to him the meaning of the questions and assisted him in their solution.

Rathavinīta Sutta

This sutta recounts the dialogue between the Venerable Sāriputta and the Venerable Puṇṇa at Sāvatthi on the seven stages of purity, such as purity of *sīla*, purity of mind, purity of view etc., that must be passed before attaining *nibbāna*.

Nivāpa Sutta

This discourse was given by the Buddha at Sāvatthi on the snares that waylay bhikkhus on their path, making use of the simile of the hunter, the hunter's followers, the green pasture and four different herds of deer. The hunter was likened to *māra*, the hunter's crowd to *māra's* followers, the green pasture he had set up to the sensuous pleasures, and four different herds of deer to four different types of recluses who left homelife.

Pāsarāsi Sutta

This sutta given by the Buddha at Sāvatthi is also known by the name of Ariyapariyesanā Sutta. The Buddha recounted his life from the time he was born in the human world as the son of King Suddhodana until the moment of

the great "Discourse on the Turning of the Wheel of Dhamma", giving details of his renunciation, initial wrong practices of severe asceticism and final discovery of the Noble Path of Eight Constituents. In particular, stress was laid on two different types of quests, the noble and the ignoble. He explained that it is extremely unwise to go after sensual pleasures which subject one to ageing, disease and death. The most noble quest is to seek out that which will liberate one from ageing, disease and death.

Cūḷahatthipadopama Sutta

This sutta was given by the Buddha at Sāvatthi. The brahmin Jāṇussoṇi asked the wandering ascetic Pilotika, who had just come back from the Buddha, whether he knew all the virtues and accomplishments of the Buddha. The wandering ascetic replied that only a Buddha who could match another Buddha in attainments could know all the virtues of the other. As for him, he could only exercise his imagination in this respect, just as a hunter would judge the measurements of an elephant from the size of its footprints.

Later when the brahmin Jāṇussoṇi went to see the Buddha and recounted his conversation with the wandering ascetic, the Buddha told him that the size of an elephant's footprint might still be misleading. Only when one followed the footprints and could see the animal grazing in the open, could one accurately judge its true measurements. So also one could fully appreciate and understand the virtues of the Buddha and his teaching only when one followed his teaching and practised as he taught until the final goal of arahatship was reached.

Mahāhatthipadopama Sutta

This discourse was given by the Venerable Sāriputta to the bhikkhus at Sāvatthi using the simile of the elephant's footprint. He explained that just as the footprint of all animals could be contained within the footprint of an elephant, all wholesome *dhammas* are comprised in the Four Noble Truths.

Mahāsāropama Sutta

This discourse was given by the Buddha at Rājagaha in connection with Devadatta, who remained contented with gain and fame because of his attainment of supernormal powers and left the teaching to cause a schism in the order. The Buddha said that this teaching was not for the purpose of gain and fame, which were like the external shoots and branches of a tree; nor just for the accomplishment in *sīla*, which may be likened to the outer crust of a tree; nor for mere establishing of concentration to achieve supernormal powers, which were like the bark of a tree. The Dhamma was taught for the attainment of arahatship, the noble liberation, which alone resembled the inner pith of a tree.

Cūḷasāropama Sutta

This discourse was given by the Buddha at Sāvatthi in connection with the Brahmin Pingalakoccha who asked the Buddha whether all the six teachers claiming to be Buddhas were really enlightened. The Buddha explained the *brahmacariya* practice taught by a Buddha led to arahatship, not just to the achievement of gain and fame or supernormal powers. ❧

(d) Mahāyamaka Vagga

Cūḷagosiṅga Sutta

The Venerable Anuruddha, the Venerable Nandiya and the Venerable Kimbila were staying in the Gosiṅga Sal tree woodland. The Buddha visited them and praised them on their way of living, practising the holy life with perfect harmony and concord amongst themselves, thus forming an adornment to the lovely woodland park.

Mahāgosiṅga Sutta

Once, while the Buddha was residing in the Gosiṅga Sal tree woodland, the Venerable Sāriputta asked the Buddha: "Who would most adorn this woodland park and enhance its beauty?" The discourse records the different answers provided by the Venerables Revata, Anuruddha, Mahā Kassapa, Mahā Moggallāna, Sāriputta and by the Buddha himself.

Mahāgopālaka Sutta

This discourse, given by the Buddha at Sāvatthi, explains the conditions under which the teaching would grow and prosper and the conditions under which it would decline and decay. The example of a cowherd is given. When a cowherd is equipped with eleven skills of managing and tending his cattle there is progress and growth in his work. So also when the bhikkhu is skilled and accomplished in eleven factors such as knowledge of truth about the *khandhas*, practice of *sīla*, *samādhi* and *paññā* etc., the teaching will grow and prosper.

Cūḷagopālaka Sutta

This discourse deals with eleven factors, the failure to fulfil which would contribute to the downfall and ruin of the teaching. Just as the cattle under the care of an unwise and unskillful cowherd cross the river from a wrong quay on the bank and meet with destruction instead of reaching the other shore, so also the followers of the teachers who are not accomplished in the knowledge of truth, *khandhas*, etc., will only end up in disaster.

Cūḷasaccaka Sutta

This discourse, given at Vesāli, gives an account of the debate between the Buddha and Saccaka, the wandering ascetic, on the subjects of *atta*. Saccaka maintained the *rūpa*, *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa* were one's *atta*. It was *atta* which enjoyed the fruits of good deeds and suffered the consequences of bad deeds. The Buddha refuted his theory, pointing out that none of the *khandhas* was *atta*, each being subjected to the laws of *anicca*, *dukkha* and *anattā*, and not amenable to anyone's control. Saccaka had to admit his defeat in the presence of his followers.

Mahāsaccaka Sutta

The same Saccaka, the wandering ascetic, came again to the Buddha the next day and asked about the cultivation of mind and body. He knew only the wrong methods of developing concentration. The Buddha explained to Saccaka the various practices he himself had followed and mistakes he had made until he found the middle path that finally led him to the realization of *nibbāna*.

Cūḷataṇhāsaṅkhaya Sutta

On enquiry by the king of *devas* how a disciple of the Buddha trained himself to realize *nibbāna*, the Buddha gave him a short description of how a householder, after leaving his home, put himself on a course of training that gradually purified his mind of all moral defilements and led him to the final goal.

Mahātaṇhāsaṅkhaya Sutta

A disciple of the Buddha, Sāti by name, held the view that the Buddha taught: "The same consciousness transmigrates and wanders about." Other disciples tried to rid him of this wrong view but to no avail. The Buddha told him that he never taught such wrong views. He only taught: "Consciousness arises out of conditions; there is no arising of consciousness without conditions."

Mahā-assapura Sutta

The people of Assapura, a market town of Aṅga country, were ardently devoted to the Buddha, the Dhamma and the Saṅgha, helping and assisting the members of the order by offering them the bhikkhu requisites. Out of gratitude for such support, the Buddha urged the bhikkhus to make strenuous efforts in their training and practice of Dhamma, gradually going from stage to stage, starting with avoidance of evil deeds by restraint of physical and vocal actions, proceeding with mental restraint through meditation, then progressing towards attainment of four stages of *jhāna*, and finally reaching the stage where all moral defilements are eliminated and *nibbāna* attained.

Cūḷa-assapura Sutta

Out of gratitude for the support given by the lay devotees of Assapura, a market town in the country of Aṅga, the Buddha urged the bhikkhus to be worthy of the name of *samaṇa* and *brāhmaṇa*. *Samaṇa* means one who has stilled his passions; *brāhmaṇa*, one who has rid himself of defilements. A bhikkhu should therefore subject himself to the course of discipline and practice as laid down by the Buddha until he has eliminated the twelve defilements such as envy, ill-will, deceit, wrong views etc.

(e) Cūḷayamaka Vagga

Sāleyyaka Sutta

This exposition was given to villagers of Sālā on ten demeritorious deeds that would lead to states of misery and woe and ten meritorious deeds that would give rise to rebirth in happy realms.

Verañjaka Sutta

This discourse was given to the householders of Verañja dealing with identical subjects as in the Sāleyyaka Sutta.

Mahāvedalla Sutta

The Venerable Mahākoṭṭhika asked many questions to the Venerable Sāriputta at Sāvatthi regarding an uninstructed person with no *paññā*, and instructed persons with *paññā*; many questions in *viññāṇa* and *vedanā*, on the difference between *paññā* and *viññāṇa*, and many other things. The Venerable Sāriputta obliged him with detailed answers.

Cūḷavedalla Sutta

Therī Dhammadinnā was asked many questions by the householder Visākhā about personality (*sakkāya*), the origin of *sakkāya*, the cessation of *sakkāya* and the way leading to the cessation of *sakkāya*. All the questions were satisfactorily answered by the Therī.

Cūḷadhammasamādāna Sutta

This sutta describes four practices involving: (i) happy living now, followed by dire consequences in the future; (ii) unhappy living now, followed by dire consequences in the future; (iii) unhappy living now, followed by a happy life in the future; (iv) happy living now, followed by a happy life in the future.

Mahādhammasamādāna Sutta

In this discourse, the four practices as described in Cuḷadhammasamādāna Sutta are explained with more details giving similes of poisoned fruit juice, delicious cordial and medicinal preparation of cow's urine.

Vīmaṃsaka Sutta

Any claim to Buddhahood may be put to acid tests as provided in this sutta. A detailed procedure to scrutinize such a claim is laid down here.

Kosambiya Sutta

This discourse on how loving-kindness should be the basis of their relations was given by the Buddha to the bhikkhus of Kosambī, who were living in discord because of disagreement over trifling matters.

Brahmanimantanika Sutta

The Brahmā Baka held the wrong view of eternity believing in permanence, stability, and endurance. The Buddha showed him how wrong his belief was.

Māratajjanīya Sutta

This is an account given by the Venerable Mahā Moggallāna of how *māra* once troubled him by causing pains and aches in the stomach. He had to coax him to stop annoying him by telling him that he had been *māra's* uncle at the time of Kakusandha Buddha.

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2 Majjhima Paṇṇāsa Pāḷi

(a) Gahapati Vagga

Kandaraka Sutta

This discourse was delivered at Campā in connection with Kandaraka, the wandering ascetic, and Pessa, son of an elephant rider, who marvelled at the silence maintained by the huge congregation of bhikkhus not making any sound, not even a sneeze or a cough. The Buddha explained that their silence was due to their accomplishments in *samādhi* and to their training in four methods of steadfast mindfulness. The Buddha also elucidated the four types of individuals engaged in meditation.

Aṭṭhakanāgara Sutta

The householder Dasama of Aṭṭhaka wanted to know if there was a single *dhamma* which could cause liberation and realization of *nibbāna*. The Venerable Ānanda informed him there was a group of *dhammas*, eleven in number, namely the four *jhānas*, the four *brahmavihāra* practices, and *ākāsānañcāyatana*, *viññāṇañcāya*, *ākiñcaññāyatana*. Contemplating the impermanent nature of each of these *dhammas* would lead one to *nibbāna*.

Sekha Sutta

This discourse was given by the Venerable Ānanda to the Sakyans headed by Prince Mahānāma. The Venerable Ānanda explained the path consisting of three steps—*sīla*, *samādhi* and *paññā*—to be followed by an aspirant to higher knowledge culminating in the knowledge of cessation of *āsava*.

Potaliya Sutta

Potaliya had left worldly affairs behind with a view to leading the holy life. When the Buddha saw him dressed in ordinary everyday attire, the Buddha addressed him as *gahapati* (householder), which Potaliya resented. The Buddha explained to him that in the vocabulary of the Vinaya one was said to have cut oneself off from the world only when one refrained from killing, stealing, telling lies, slandering, and only when one was abstemious, not conceited, and controlled in one's temper.

Jīvaka Sutta

This discourse was given at Rājagaha in connection with Jīvaka, the great physician, who enquired whether it was true that the Buddha ate the meat of animals killed purposely for him. The Buddha told him that he had made it a rule for the bhikkhus not to partake of any meat which they saw or heard or had reason to suspect to be especially prepared for them. Further, a bhikkhu should not show eagerness for food nor be greedy in eating; he should eat with reflection that he took the meal only to sustain the body in order to pursue the path of liberation.

Upāli Sutta

A prominent, wealthy lay disciple of Nigaṇṭha Nāṭaputta was sent by his master to meet the Buddha and defeat him in argument on certain aspects of the theory of *kamma*. Whereas the Nigaṇṭha stressed the physical and vocal actions being more productive of resultant effects, the Buddha maintained that it was volition or mental action that was paramount. By means of his discourse the Buddha converted Upāli, while Nāṭaputta died, overwhelmed by intense wrath over the loss of his most prominent disciple.

Kukkuravatika Sutta

This discourse, given by the Buddha to two naked ascetics named Puṇṇa and Seniya at the market town of Koliya, deals with four kinds of actions and four kinds of resultant effects arising therefrom: (i) a black deed leading to a black result; (ii) a white deed leading to a white result; (iii) a deed which is both black and white leading to a result which is both black and white and (iv) a deed which is neither black nor white leading to a result which is neither black nor white.

Abhayarājakumāra Sutta

Prince Abhayarājakumāra was sent by Nigaṇṭha Nātaputta to ask the Buddha whether he uttered unpleasant words about the destiny of Devadatta. The Buddha enumerated six modes of utterances out of which he would make two modes of utterances: words which are true, profitable but not pleasant to others; and words which are true, profitable and pleasant to others.

Bahuvedanīya Sutta

This discourse was given at Sāvatthi to explain the various kinds of *vedanā* which might be two in number—*sukha* and *dukkha vedanās*; or three in number by including the *upekkhā vedanā*; or five, six, eighteen or thirty-six, or one hundred and eight, depending on the method of enumeration. Ordinarily sensations that arise from pleasures of the senses are regarded as *sukha* or happiness. But the Buddha explains that the acme of happiness is attainment of *nirodha samāpatti*.

Apaṇṇaka Sutta

This discourse was given by the Buddha to the villagers of Sālā in the country of Kosala who had not yet accepted any of the teachings taught by leaders of the various sects visiting their village. The Buddha showed them the right path which would not lead them astray. The wrong views of the sectarians were contrasted against the right views propounded by the Buddha; the disadvantages of wrong views, and the advantages of right views were explained. ❧

(b) Bhikkhu Vagga

Ambalaṭṭhikarāhulovāda Sutta

In this discourse, given at Rājagaha, the Buddha exhorted his son Rāhula, a *sāmaṇera* aged seven, on the necessity of observing the fundamental moral precept of truthfulness, and of practising mindfulness, by giving the similes of the upturned water pot, the royal elephant and the mirror.

Mahārāhulovāda Sutta

This discourse on the five *khandhas* was given at Sāvatthi by the Buddha to Rāhula at the age of eighteen. The Venerable Sāriputta also taught Rāhula the meditation on Anapana. The Buddha further explained to him the advantages of Anapana meditation and gave him another discourse on the four great elements.

Cūḷamālukya Sutta

This discourse was given at Sāvatthi to Bhikkhu Mālukya. Bhikkhu Mālukya interrupted his meditation one afternoon, went to the Buddha and asked him the well known classical questions: is the universe eternal or not etc.; is the soul the same as the body, is the soul one thing and body another, etc.; does life exist after death, or does it not exist after death.

The Buddha explained to him that the practice of the holy life did not depend upon these views. Whatever view one may hold about them, there would still be birth, ageing, decay, death, sorrow, lamentation, pain, grief, distress. The Buddha said that he taught only about *dukkha*, the cause of *dukkha*, the cessation of *dukkha* and the way leading to the cessation of *dukkha*.

Mahāmālukya Sutta

This discourse was given to Bhikkhu Mālukya at Sāvatthi to explain the five fetters, namely, personality belief, doubt, attachment to wrong practice, sensual desires and ill-will, which lead beings to lower destinations.

Bhaddāli Sutta

This discourse, given at Sāvatthi, is an exhortation to Bhikkhu Bhaddāli who refused to obey the disciplinary rule of not eating after midday and in the evening. The Buddha explained why bhikkhus in the teaching should respect disciplinary rules laid down by him.

Laṭukikopama Sutta

This discourse was given to the Venerable Udāyī in connection with observance of disciplinary rules and precepts. When the five strengths (*balas*), namely, faith, energy, mindfulness, concentration and insight are not well developed, the bhikkhu finds even a paltry restraint like refraining from eating meals in the afternoon and in the evening very irksome and onerous. But when the five *balas* are fully developed, even stringent rules can be observed without any difficulty or discomfort.

Cātumā Sutta

This discourse was given at Cātumā to the disciples of the Venerable Sāriputta and the Venerable Mahā Moggallāna, who came with five hundred bhikkhus to see the Buddha. The five hundred bhikkhus made a lot of noise while settling down. The Buddha refused to see them at first, but later relented and taught them the dangers in the life of a bhikkhu. Just as there are dangers and hazards in a sea such as stormy waves, crocodiles, whirlpools and sharks, so also there are dangers against which the bhikkhu must be always on guard, namely, ill-will against those who instruct them and guide them; dissatisfaction with training rules such as those concerning taking of meals or dealing with womenfolk; and pleasures of the senses.

Naḷakapāna Sutta

This discourse was given to the Venerable Anuruddha and to the villagers of Naḷakapāna to explain that unless a bhikkhu has attained the higher stages of *magga* and *phala*, accomplishments in supernormal psychic powers may prove to be harmful to him. The Buddha himself talked about the destinations of departed persons not to earn praise and admiration but to arouse enthusiasm and faith in his disciples.

Goliyāni Sutta

This discourse was given at Rājagaha by the Venerable Sāriputta to Goliyāni Bhikkhu concerning eighteen *dhammas* which a forest dwelling bhikkhu should observe.

Kīṭāgiri Sutta

This discourse was given at the market town of Kīṭāgiri on the advantages of taking meals only before noon and the disadvantages of eating in the evening. ❧

(c) Paribbājaka Vagga

Tevijjavaccha Sutta

Vacchagotta, the wandering ascetic, questioned the Buddha whether it would be true to say that *sabbaññuta ñāṇa* was constantly and continuously present to him all the time, while walking or standing, asleep or awake. The Buddha replied that it would not be true to say so. It would be true to say only that the Buddha was accomplished in the three kinds of knowledge, namely, knowledge of the past, power of divine seeing, and knowledge of liberation.

Aggivaccha Sutta

This discourse was given by the Buddha at Sāvatthi in connection with Vacchagotta who approached the Buddha quite often to ask many questions about *atta*. On this occasion too he asked the Buddha whether there was *atta*; whether *atta* was permanent, etc. The Buddha told him he held no theories about *atta* because he had seen the nature of things as they really were. Then he explained to him the Dhamma in some detail.

Mahāvaccha Sutta

This discourse was given by the Buddha to Vacchagotta at Rājagaha. On his visit to the Buddha after a long interval, Vacchagotta no longer troubled the Buddha with his speculations about *atta*, *loka*, etc. Instead, he requested to be taught on good and bad deeds (*kusalākusalaṃ kammaṃ*) in brief. The Buddha explained to him the Dhamma on good and bad deeds in brief as well as in detail.

Vacchagotta became a disciple of the Buddha and received admission into the order. Then, practising the Dhamma as instructed, he ultimately attained arahatship, realizing *nibbāna*. The problems of *atta*, *loka*, etc., no longer obsessed him.

Dīghanakha Sutta

This important discourse was given by the Buddha in the Sūkarakhata Cave near Rājagaha to Dīghanakha, the wandering ascetic and a nephew of the Venerable Sāriputta, in order to remove his wrong views of annihilation. As the Buddha taught him the *dhamma* on contemplation of the body and contemplation of sensation (*sukha*, *dukkha*, *adukkhamasukha*), his uncle the Venerable Sāriputta was standing behind the Buddha, fanning him. It was only fifteen days ago that the Venerable Sāriputta had been admitted into the order by the Buddha. While following the progress of the discourse, as though sharing the food prepared for another, the Venerable Sāriputta advanced rapidly from the stage of a *sotāpanna*, which he had already reached, and attained the perfect state of arahatship with the fourfold analytical knowledge (*paṭisambhidā ñāṇa*). At the end of the discourse his nephew, the wandering ascetic Dīghanakha, became a *sotāpanna*.

Māgandiya Sutta

This discourse was given by the Buddha at the market town of Kammāsadhamma in the Kuru country in connection with Māgandiya, the wandering ascetic, who resented the Buddha's criticism of his wrong beliefs. The Buddha exhorted him to practise control of the senses and sensuous thoughts. He told the wandering ascetic the story of his renunciation, how he had left his luxurious palaces and how, on discovering the truth, he found happiness in *arahattaphala* which was far superior to any of the sensuous pleasures. Māgandiya gave up his wrong views to become a disciple of the Buddha.

Sandaka Sutta

This discourse was given at Kosambī to Sandaka, the wandering ascetic, and his followers by the Venerable Ānanda. The Venerable Ānanda explained to them the four wrong views of sect-leaders who held that there was no existence after death, that there was neither evil nor good, no cause for any phenomena, and that there were only aggregates of seven elements. Finally he taught the wandering ascetics the Dhamma as expounded by the Buddha. As a consequence of his teaching Sandaka and his followers abandoned their wrong views and became disciples of the Buddha.

Mahāsakuludāyi Sutta

At one time the Buddha and his company of bhikkhus were residing at Rājagaha where six leaders of sects were also spending the rains with their respective followers. Then Udāyi, the wandering ascetic, who was visited by the Buddha, extolled the virtues of the Buddha saying that other leaders were sometimes criticized even by their followers, whereas the Buddha was the exception. Even if the Buddha's disciples left the order, they did not find fault with the Buddha or the Dhamma. They only blamed themselves for not being able to follow his teaching. Udāyi attributed this difference in reverential respect enjoyed by the Buddha to five aspects of his virtues. The Buddha rejected Udāyi's enumeration of his virtues which were mostly attributed to ascetic practices, and explained to him the real cause of the total veneration bestowed on him by his followers.

Samaṇamuṇḍika Sutta

The wandering ascetic Uggāhamāna, son of Samaṇamuṇḍika, was teaching that any recluse who refrained from wrong deed, wrong word, wrong thought, and wrong livelihood was a fully accomplished *arahat*. The Buddha rejected his assertion, saying that in that case, even an infant sleeping innocently upon his bed could claim to the state of arahatship. He then explained that it was only the Noble Path of Eight Constituents leading to Right Knowledge and Right Liberation that could bring about realization of arahatship.

Cūḷasakuludāyi Sutta

This discourse was given at Rājagaha. The wandering ascetic Sakuludāyi asked the Buddha many questions about *atta* and *sīla*, and the Buddha explained to him the practice of the teaching beginning with the precept of not taking the life of a being and ending with the realization of *nibbāna*.

Vekhanasa Sutta

This discourse was given at Sāvatthi. The Buddha explained to Vekhanasa, the wandering ascetic, how happiness accruing from spiritual attainments was superior to that derived from sensuous pleasures. The Buddha also gave the assurance that any honest worker who would follow his instructions sincerely could enjoy the bliss of spiritual attainments.

(d) Rāja Vagga

Ghaṭīkāra Sutta

This discourse, given by the Buddha while journeying in Kosala, recounts the story of high devotion of Ghaṭīkāra, the potter, who looked after his blind parents and who at the same time attended upon Kassapa Buddha with great reverence. There was also the account of how Ghaṭīkāra forcibly pulled along his friend, young Jotipāla, to where Kassapa Buddha was, to pay respect. After hearing the Dhamma discourses young Jotipāla left the household life to be admitted into the order by Kassapa Buddha. This interesting ancient episode that had happened in Kassapa Buddha's time many aeons ago was recounted to the Venerable Ānanda by Gotama Buddha standing on the very spot where once stood, a long, long time ago, the house of Ghaṭīkāra, the potter. The Buddha concluded his story by revealing that young Jotipāla was none other than the present Gotama Buddha.

Raṭṭhapāla Sutta

Raṭṭhapāla, the son of a wealthy brahmin obtained his parents' permission with great difficulty to become a bhikkhu under the guidance of the Buddha. After twelve years of strenuous endeavour, when he became a fully-fledged *arahat*, he visited his parents' home. His parents attempted to entice him with wealth and wife back to household life but to no avail. He taught his parents the law of impermanence (*anicca*). He said he saw nothing alluring in wealth and marriage.

Maghādeva Sutta

This discourse was given at the royal mango grove at Mithilā. The Buddha told the Venerable Ānanda about the noble tradition laid down by the righteous King Maghādeva. When his hair began to turn white, he gave up the household life leaving his dominions to his eldest son. This tradition was handed down from king to son for generations and generations, over thousands and thousands of years until the reign of King Nimi.

King Nimi had a son by the name of Kaḷārajanaka who did not go forth from home life into homelessness when the time came like his predecessors. Kaḷārajanaka terminated the noble practice laid down by the tradition. He thus became the last person of that tradition.

The Buddha revealed that he was the King Maghādeva of that ancient time laying down the noble tradition. The Buddha said that noble tradition did not lead to calm, to higher knowledge. It only led to the realm of the Brahmās. But the noble practice which he was leading now as a Buddha certainly led to the disillusionment with the five *khandhas*, the abandonment of attachment and the cessation of *dukkha*, and to calm, higher knowledge, penetrative insight and realization of *nibbāna*. The Buddha then exhorted, "Ānanda, continue to follow this good practice which I have laid down. Let you not be the person with whom my tradition ends."

Madhura Sutta

This discourse was given by the Venerable Mahākaccāna at Madhurā. He refuted the brahmins' claim that only brahmins were noble and superior, and that others were inferior. He explained to King Mādhura that it was one's morality, not birth, that established one's nobility. Anyone whether *brāhmaṇa, khattiya, vessa* or *sudda*, committing a wrong deed would be born again in the states of woe; anyone doing a good deed would be born again in a happy realm. After this discourse by the Venerable Mahākaccāna, King Madhurā, formerly of another faith, took refuge in the Buddha, the Dhamma and the Sangha.

Bodhirājakumāra Sutta

This discourse was given by the Buddha at Susumāragira in the country of Bhaggā in connection with the statement made by Prince Bodhi that "*sukha* (happiness) cannot be attained through *sukha*; *sukha* can be attained only through *dukkha*". The Buddha said he had also once thought in a similar manner, and recounted the whole story of his renunciation, his struggles with wrong practices, his frantic search for the truth, and his ultimate enlightenment. When asked by the prince how long would it take a bhikkhu to achieve, in this very lifetime the supreme goal of the holy life, arahatship, the Buddha stipulated five attributes for the aspiring bhikkhu. If he was equipped with five attributes: faith, good health, integrity (not being deceitful), unrelenting zeal, and sufficient intellect to understand the phenomena of "arising and passing away", and having the *tathāgata* as his instructor and guide, a bhikkhu would achieve arahatship within seven years at most. Under the most favorable circumstances he could become accomplished within half a day.

Aṅgulimāla Sutta

This discourse, given by the Buddha at Sāvatthi, describes how Aṅgulimāla, the notorious robber and murderer, was tamed by the Buddha, and how he took refuge in the Buddha, the Dhamma and the Sangha. Although he had the name of Ahiṃsaka (non-violence), he was formerly cruel and murderous and was called Aṅgulimāla by people. Being tamed now by the Buddha, he ceased hurting anyone, and started living a life true to his name. He had become an *arahat*.

Piyajātika Sutta

A householder of Sāvatthi whose son had died went to see the Buddha who told him that dear beloved ones formed a source of sorrow as they brought pain and grief. The householder was displeased with what the Buddha said. Gamblers playing with dice just close by the Buddha's monastery told him differently. They said that loved ones surely brought joy and happiness. King Pasenadi concurred with the gamblers but his queen Mallikā maintained that only what the Buddha said must be true. She justified her faith in the Buddha by giving many illustrations of the Buddha's penetrating and illuminating wisdom. King Pasenadi was finally won over to her view.

Bāhitika Sutta

This discourse was given at Sāvatthi by the Venerable Ānanda to King Pasenadi on the bank of the River Aciravatī. He dealt with unwholesome deeds, words and thoughts which were blameworthy and wholesome deeds, words and thoughts which were praiseworthy. King Pasenadi was pleased with the discourse and made a gift of cloth from the country of Bāhiti to the Venerable Ānanda.

Dhammacetiya Sutta

King Pasenadi of Kosala once came to see the Buddha. Entering the dwelling where the Buddha was staying, he fell on his forehead at the feet of the Buddha. When asked by the Buddha why he was showing such extreme humbleness and respect to the body of the Buddha, the king launched eloquently on a eulogy of the Buddha, praising his virtues. The Buddha told his bhikkhus that the words uttered by the king constituted a memorial in honour of the Dhamma and urged them to learn this memorial and recite it frequently.

Kaṇṇakatthala Sutta

This discourse, given by the Buddha at Ujuñña, contains answers to King Pasenadi Kosala's questions about four classes of people and their destinations after death, about *sabbaññuta ñāṇa*, and about the great Brahmā.

(e) Brāhmaṇa Vagga

Brahmāyu Sutta

The Brahmin Brahmāyu was one hundred and twenty years old when he heard of the fame of the Buddha. He sent his disciple Uttara who was well versed in Vedas to find out by examining the thirty-two physical characteristics of a great man whether Gotama was indeed an enlightened Buddha. On Uttara's good report testifying to the Buddha having the requisite characteristics of a Buddha, Brahmāyu went himself to see the Buddha. Fully satisfied after hearing the graduated discourse that Gotama was indeed an enlightened Buddha, he became a devoted disciple and achieved the .

third stage of the path and fruition (*anāgāmi*), before he passed away.

Sela Sutta

Sela was a brahmin of Āpana market-town who, on hearing about the fame of the Buddha from Keṇiya the hermit, went to see the Buddha accompanied by three hundred young brahmins. After hearing a discourse from the Buddha he became fully convinced that he had indeed seen a truly enlightened Buddha. All of them requested to join the order and received permission from the Buddha.

Assalāyana Sutta

Some five hundred brahmins who had come to Sāvatthi on business attempted to challenge the Buddha on his views with regard to the purity and nobility of the four classes of people. They sent Assalāyana, a highly talented young man well-versed in the Vedas, to contest with the Buddha. The young man's meeting with the Buddha ended up in his conversion.

Ghoṭamukha Sutta

A discussion took place between the Venerable Udena and a brahmin by the name of Ghoṭamukha on the subject of the practice of the holy life. The Venerable Udena described four kinds of persons engaged in ascetic practices. After the discourse the brahmin became a disciple of the Venerable Udena and took his refuge in the Buddha, the Dhamma and the Sangha.

Caṅkī Sutta

Caṅkī, a brahmin of Opasāda Village, came to see the Buddha with a large crowd amongst whom was a young brahmin by the name of Kāpaṭika. The young man entered into a discussion with the Buddha about the "Three Vedas" which had been handed down from generation to generation in unbroken tradition. The tradition which the brahmins believed to be the only truth was likened by the Buddha to a line of blind men each one clinging on to the preceding one.

Esukārī Sutta

This discourse was given at Sāvatthi in connection with a brahmin named Esukārī. In this sutta too the Buddha rejected the brahmin classification of society into four classes claiming the highest position for the brahmins. It was not only the brahmins who could develop loving-kindness, free from enmity and ill-will. Members of other classes also could develop loving-kindness. It was not birth but the practice of wholesome *dhamma* that made a person noble.

Dhanañjāni Sutta

Dhanañjāni was an old devoted lay disciple of the Buddha. After the death of his first wife who had great faith in the Buddha, the Dhamma and the Sangha, he was no longer diligent in and mindful of the practice of Dhamma. His second wife was without faith in the teaching of the Buddha. To maintain his family he resorted to wrongful means of livelihood. The Venerable Sāriputta put him back on the right path. On his deathbed, he sent for the Venerable Sāriputta who solaced him with the Dhamma. This caused him on his death to be reborn in the Brahmā world. The Buddha asked the Venerable Sāriputta why he had put the old brahmin only on the way to the inferior Brahmā world when a higher attainment was possible for him.

Vāseṭṭha Sutta

A discussion had arisen between two brahmin youths Vāseṭṭha and Bhāradvāja on the origin of a *brāhmaṇa*. Bhāradvāja maintained it was birth, lineage and caste that made a person a *brāhmaṇa*. Vāseṭṭha believed moral conduct and performance of customary duties were essential qualifications to be a *brāhmaṇa*. They went to the Buddha for settlement of their dispute.

The Buddha told them that a person was not a *brāhmaṇa* just because of his birth if he was full of worldly attachments, or was harnessed to greed, ill-will, craving and ignorance. A person became a *brāhmaṇa*, whatever his birth, when he had cut off his fetters of defilements, removed the obstacles of ignorance and attained the knowledge of the Four Noble Truths. The most perfect *brāhmaṇa* was an *arahat*.

Subha Sutta

This discourse was given on account of Subha, son of the brahmin Todeyya, at Sāvatthi. Like other brahmins, Subha believed that only householders could accomplish meritorious deeds in a right manner, not those who had gone forth from the household life. The occupation of householders produced great benefits whereas the occupation of the recluse brought little benefits. The Buddha removed his wrong views and Subha became a devoted disciple of the Buddha.

Saṅgārava Sutta

Saṅgārava was a young brahmin who was full of pride with learning in the Vedas, entertaining wrong views of his birth. He went to ask the Buddha whether the Buddha claimed, like some *samaṇas* and *brāhmaṇas*, to have attained in this very life special knowledge and vision and to have reached the other shore. The Buddha explained that there were three kinds of *samaṇas* and *brāhmaṇas* who made such claims: those who made the claim through hearsay, having learnt things by hearsay only; those who made the claim by mere reasoning and logic; and finally those who made the claim by personally realizing the penetrative insight of the Dhamma unheard of before.

The Buddha told Saṅgārava that he was of this third type and recounted how he had become accomplished in the Dhamma by practice and self-realization.

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3 Uparipaṇṇāsa Pāḷi

(a) Devadaha Vagga

Devadaha Sutta

This discourse was given by the Buddha at Devadaha in the country of the Sakyans to refute the wrong views of the Niganṭhas. The Niganṭhas believed that whatever a person experienced in this life was caused by former action. They practised austerity as a penance to put an end to the result of former action. The Buddha taught them the right path that would lead to the end of suffering.

Pañcattaya Sutta

This discourse was given by the Buddha to bhikkhus at Sāvatthi to explain the wrong beliefs of other sects speculating on whether the world is finite or infinite, etc.

Kinti Sutta

This discourse was given by the Buddha at Pisinārā. The Buddha explained that he taught the Dhamma not for the sake of gain, such as robes, alms-food, lodgings, etc., nor in expectation of future happy existences. His teachings, namely, the four methods of steadfast mindfulness, the four right efforts, etc., in short, the thirty-seven factors of enlightenment were for the attainment of higher knowledge leading to the end of suffering. Whenever there was a dispute over the doctrine with regard to meanings and words, it should be resolved strictly in accordance with these *dhammas*.

Sāmagāma Sutta

Nigaṇṭha Nāṭaputta had recently died at Pāvā and his followers had split into two groups. On being informed by Ānanda that he was worried lest there be such a schism among the order, after the passing away of the Buddha, the Buddha taught this discourse on imperfect and perfect teachers and disciples, on disputes and their origin, and on the essentials of his teaching.

Sunakkhatta Sutta

Bhikkhu Sunakkhatta, a former Licchavi prince, once enquired of the Buddha whether all the bhikkhus who came to the Buddha and declared their attainment of arahatship actually attained it. The Buddha said some of them actually did attain arahatship whereas some deceived themselves; again others claimed arahatship, knowing full well that they were not entitled to it, simply to trouble him with unnecessary questions. The Buddha then taught him the essential *dhammas* in which one must become accomplished before one could claim arahatship.

Āneñja-sappāya Sutta

This discourse was given by the Buddha while he was staying once at Kammāsadhamma, in the country of the Kurus. The Buddha explained to the bhikkhus the dangers of enjoying sensual pleasures, which were transitory, empty and deceptive. He said he had shown them the path leading to imperturbability (*āneñja-sappāya*), to the realm of nothingness, to the realm of neither consciousness nor non-consciousness, and ultimately to *nibbāna*. He then urged the bhikkhus: "Go to the forest, to solitude. Strive hard in meditation."

Gaṇakamoggallāna Sutta

The Buddha was once asked by the Brahmin Gaṇaka Moggallāna whether there were systematic rules, practices and methods in his teaching, just as there were training rules, manuals, guidances in various branches of worldly knowledge. The Buddha told him about the Dhamma giving details about precepts to be observed, disciplinary rules to be followed, various concentrations to be developed and *jhānas* and *paññās* to be achieved step by step.

(8) Gopakamoggallāna Sutta

Two leading brahmins of Rājagaha asked the Venerable Ānanda whether the Buddha had appointed a particular *thera* to be the head of the Sangha after he passed away. Ānanda informed them there was no such person. No person could substitute for the Buddha. They wanted to know the if the Sangha had agreed upon a certain bhikkhu to be their head. When Ānanda told them there was no such person, they wondered how the Sangha could remain in agreement and unity. Ānanda then explained to them that they had refuge in the Dhamma, and that the Sangha of each locality recited together the Pāṭimokkha, the summary of disciplinary rules, every half month.

Mahāpuṇṇama Sutta

The Buddha was sitting in the midst of a large number of bhikkhus out in the open on a full moon night. All the bhikkhus were intently engaged in meditation. The silence of the night was broken by the oldest of the meditating bhikkhus who, with the permission of the Buddha, asked him about the five aggregates of grasping, how craving developed with respect to each aggregate, and how craving would cease. The Buddha explained each point raised by the bhikkhu to the great benefit of the assembled Sangha.

Cūḷapuṇṇama Sutta

This discourse was given on how to differentiate between a good man and a bad man, with detailed description of the characteristics of good and bad men.

(b) Ānupada Vagga

Ānupada Sutta

This discourse was given at Sāvatthi. The Buddha brought out in full detail the virtues of one of his two chief disciples, the Venerable Sāriputta, extolling his wisdom which was extensive like the big earth, describing how, unlike other ordinary disciples who had attained arahatship, the Venerable Sāriputta went through the practices for development of *sīla*, *samādhi* and *paññā* in a very thorough manner, step by step, contemplating very intensely on the minutest phenomenon of "arising and perishing" until he gained the highest goal of the holy life. The Buddha explained also how the Venerable Sāriputta was fully accomplished in the Dhamma to deserve the honour of being a chief disciple of the Buddha.

Chabbisodhana Sutta

The Buddha said that when any bhikkhu claimed the attainment of arahatship, his claim should not be admitted or rejected outright. His claim should be carefully scrutinized according to the guiding principles provided in this discourse.

Sappurisa Sutta

This describes how a good, worthy man is to be distinguished from a bad, unworthy person enumerating twenty-six characteristics by which each individual is to be judged.

Sevitabbāsevitabba Sutta

This discourse was given briefly by the Buddha, and the Venerable Sāriputta continued to expound it in more detail. It deals with practices and actions which a bhikkhu should or should not resort to. Whatever action or practice of object is conducive to one's spiritual progress and development should be resorted to and made use of; whatever is detrimental to one's spiritual advancement should be rejected.

Bahudhātuka Sutta

This discourse is an analytical study of elements (*dhātu*), bases (*āyatana*), the Law of Dependent Origination, and the right of wrong causes. Only the bhikkhu skilled in these studies may be reckoned as a wise person.

Isigili Sutta

This discourse was given by the Buddha at Isigili, one of the hills surrounding Rājagaha. This is an account of why this hill was called by that name and of the many *paccekabuddhas* who used to dwell there.

Mahācattārīsaka Sutta

This discourse is a detailed exposition on Right Concentration which has its base in the other seven constituent parts of the Noble Path, and on twenty meritorious *dhammas*.

Ānāpānassati Sutta

Ānāpānassati as a method of meditation was explained to a large gathering of bhikkhus including nearly all well-known senior disciples such as the Venerable Sāriputta, Mahā Moggallāna, Mahā Kassapa, Anuruddha, Ānanda etc. Development of mindfulness of respiration establishes a person in the four methods of steadfast mindfulness. The four methods of steadfast mindfulness, being developed, establishes a person in the seven factors of enlightenment. The seven factors of enlightenment, being developed, brings about insight knowledge and emancipation.

Kāyagatāsati Sutta

This discourse describes the meditation practice involving contemplation on the thirty-two parts of the body. The practical steps in the method as well as its advantages are fully explained.

Saṅkhārupapatti Sutta

This discourse explains how its possible to have one's wish fulfilled if one is well established in the five wholesome *dhammas*, namely: faith, moral conduct, learning, liberality and wisdom. ❧

(c) Suññata Vagga

Cūḷasuññata Sutta

The Buddha once told Ānanda that he often dwelt in the liberation of the void, *suññata-vihāra*. When requested by Ānanda, he explained what liberation of the void meant—liberation through insight that discerns voidness of self.

Mahāsuññata Sutta

Seeing many bhikkhus living together in a crowded dwelling place, the Buddha told Ānanda that a bhikkhu should not like living in company. Solitude is most beneficial for a bhikkhu. He urged bhikkhus to look upon him as a sincere friend who would repeatedly point out their faults to help correct them.

Acchariya-abbhuta Sutta

This discourse is an account of the twenty marvelous attributes of the Buddha as extolled by the Venerable Ānanda.

Bākula Sutta

Bhikkhu Bākula, aged one hundred and sixty years, met his old friend, the naked ascetic Kassapa, after he had been in the order of the Buddha for eighty years. Kassapa asked him how often he had indulged in sexual intercourse during those eighty years. Bākula told his friend the marvellous attributes he possessed as an *arahat*, including the fact that he became an *arahat* after seven days of strenuous endeavour, after which he was completely rid of moral defilements.

Dantabhūmi Sutta

In this discourse the Buddha explained to the novice Aciravata how a young prince like Prince Jayasena, son of King Bimbisāra could not hope to know, to see, to realize such *dhammas* as concentration and *jhānas*, living as he did in the lap of luxury, surrounded by pleasures of the senses, enjoying the pleasures of the senses and consumed and overwhelmed by the flames of desire. The Buddha pointed out the difference in outlook between an *arahat* and an ordinary uninstructed person giving the simile of a tamed elephant and wild elephant of the forest.

Bhūmija Sutta

This discourse was given by the Venerable Bhūmija to his nephew, Prince Jayasena to explain how fruition would result by practising the Noble Path of Eight Constituents. The Buddha confirmed that only by following the right path, namely, the Noble Path of Eight Constituents and not any other path, would fruition result. The Buddha gave the similes of attempting to make oil out of sand, squeezing the horns of a cow for milk, churning water to make butter, and rubbing two pieces of wet green wood to make fire.

Anuruddha Sutta

This discourse was given by the Venerable Anuruddha to Pañcakaṅga, the carpenter, to explain the difference between *appamāna cetovimutti*—liberation through practice of four *brahmavihāra* meditations and *mahaggata cetovimutti*—liberation through *kasiṇa* meditation using a meditational device.

Upakkilesa Sutta

Once the Buddha left Kosambī because of quarrelling, contentious bhikkhus and went to Pācīnavaṃsa Park where the Venerable Anuruddha, the Venerable Nandiya and the Venerable Kimbila were staying. When these bhikkhus informed the Buddha about the aura (*obhāsa*) and vision (*dassana*) of various shapes and forms they perceived in the course of their meditation, the Buddha taught them about *upakkilesa* (mental defilements), that appear at a certain stage in the meditation process. They should be on their guard not to be led astray by these deceptive defilements.

Bālapaṇḍita Sutta

This discourse was given by the Buddha at Sāvatthi on fools and the characteristic behaviour of fools; on how evil thoughts, words and deeds of fools harm themselves and others; and on how these evil actions lead fools to states of misery and woe. The utter wretchedness and intense suffering in such states are beyond description. Once a fool through his evil actions finds himself in one of the nether regions, there is very little likelihood for him to rise again to the upper realms. The chances are more remote than that of a blind turtle to get his head through a single hole in a yoke which is being tossed about in a stormy sea.

The discourse deals also with the wise and their characteristics; the wholesome thoughts, words and deeds of the wise, the wholesome effects resulting from such meritorious actions and the bliss enjoyed by them in the realms of happiness.

Devadūta Sutta

This is a discourse on evil results arising from evil action, giving details of suffering in realms of misery and woe.

(d) Vibhaṅga Vagga

Bhaddekaratta Sutta

This sutta, which means "a discourse on a night of good meditation" gives a detailed description of Vipassana meditation. The Buddha urged the bhikkhus not to dwell in the past which was gone, nor to seek the future which was unattained yet, but to perceive the Dhamma in the phenomena presently occurring and at the same time not to become involved in and attached to them.

Ānanda-bhaddekaratta Sutta

This is a discourse in which the Venerable Ānanda repeated to the bhikkhus the Bhaddekaratta Sutta, for which performance he was highly commended by the Buddha.

Mahākaccāna-bhaddekaratta Sutta

This is a detailed exposition by the Venerable Mahākaccāna on Vipassana meditation of the five *khandhas* as explained by the Buddha in the Bhaddekaratta Sutta. The Venerable Mahākaccāna was commended by the Buddha for his exposition.

Lomasakaṅgiya-bhaddekaratta Sutta

This is a detailed exposition by the Venerable Lomasakaṅgiya on Vipassana meditation of the five *khandhas* as explained in the Bhaddekaratta Sutta.

Cūḷakamma-vibhaṅga Sutta

Young Subha, son of the brahmin Todeyya, was curious to know why some were born in high class families, some in low class families; why some were born rich, others poor; why some were beautiful, others ugly; why some were of good health with a long span of life, others of poor health with a short span of life, etc. He approached the Buddha and asked fourteen questions in all to satisfy his curiosity. The Buddha gave a long discourse on *kamma* and its resultant effects. Deeds, words and thoughts have endless consequences of joy and sorrow to be experienced in this very life and hereafter. Men depend on their own deeds and nothing else for their condition and status in life.

Mahākamma-vibhaṅga Sutta

This is another discourse on *kamma* and its resultant effects which are most difficult to foresee. How the workings of *kamma* are most strange and surprising is explained with reference to four types of individuals.

Saḷāyatana-vibhaṅga Sutta

This discourse is a detailed analytical exposition by the Buddha on the six internal sense bases, the six external sense bases, the six types of consciousness arising from the six types of contact, etc.

Uddesa-vibhaṅga Sutta

In this discourse the Buddha taught briefly how restraint of the mind with regard to external sense bases and non-attachment to internal sense bases led to the cessation of suffering. The Venerable Kaccāna gave an exposition on this subject which earned him praise from the Buddha.

Araṇa-vibhaṅga Sutta

This discourse is an exhortation on the practice of the middle path, avoiding the two extremes of indulgence in sensual pleasures and practice of self-mortification, and on modes of conduct; not indulging in backbiting; not keeping to colloquial vocabulary only and not spurning the conventional usage of the language, but speaking gently, slowly.

Dhātu-vibhaṅga Sutta

This is an important discourse taught to Pukkusāti, a recluse who had left the home life inspired by the fame of Gotama Buddha whom he had not yet met and whom he was on his way to see. The Buddha went purposely to meet this recluse in a potter's hut to teach this discourse: a man is made up of six elements, namely, solidity, fluidity, heat, motion, space and consciousness. On analysis, none of these elements is found to be “mine” or “me” or “my self”. All of them are subject to the law of impermanence. So also are the three types of sensations. When a bhikkhu perceives the real nature of the physical and mental phenomena, he becomes endowed with absolute wisdom, knowledge of the noble truth.

Sacca-vibhaṅga Sutta

In this discourse the Buddha taught the bhikkhus the Four Noble Truths as he had done at the time of giving the “Discourse on the Turning of the Wheel of Dhamma” at Isipatana in Vārānasī. He then urged the bhikkhus to seek guidance from the two *theras*, the Venerable Sāriputta and the Venerable Mahā Moggallāna, likening the Venerable Sāriputta to a mother and the Venerable Mahā Moggallāna to a foster-mother. The Venerable Sāriputta could analyse and explain the Four Noble Truths in detail and lead them to the stage of the first path and fruition. The Venerable Maha Moggallāna could then lead them on till the highest path and fruition, arahatship, was achieved.

Dakkhiṇā-vibhaṅga Sutta

This discourse was given to the Buddha's foster-mother Mahāpajāpatī on the occasion of her offering to the Buddha a set of robes made by her own hand. The Buddha urged his foster-mother to make the offering to the Sangha, the community of bhikkhus. He enumerated fourteen kinds of donations to individuals and seven kinds of donations to the Sangha, explaining the superior benefit accruing from offerings made to the Sangha. ❧

(c) Saḷāyatana Vagga

Anāthapiṇḍikovāda Sutta

This discourse was given by the Venerable Sāriputta to Anāthapiṇḍika on his death-bed. The Venerable Sāriputta directed him not to grasp at the six internal sense bases, nor the six external sense bases, nor the feelings that arise in relation to them, nor at the six elements (including space and consciousness), nor at the five aggregates, nor the realms of infinite space, of infinite consciousness, of nothingness, of neither consciousness nor non-consciousness. With no attachment to any of them, there would come liberation.

Channovāda Sutta

The Venerable Channa was very ill. The Venerable Sāriputta and Cunda paid him a visit. They gave him solace by giving instruction in Vipassana meditation. The Venerable Channa died an *arahat*.

Puṇṇovāda Sutta

This discourse was given to Bhikkhu Puṇṇa by the Buddha on how to practise the holy life in solitude. When the Buddha asked him how he would contend with the dangers which infested the locality where he was going to stay, he told the Buddha of the six categories of fortitude he was endowed with, including indifference to an attack even on his life.

Nandakovāda Sutta

This discourse was given by the Venerable Nandaka to five hundred bhikkhunis in the presence of the Buddha one full moon night. He dealt with the twelve categories of internal and external sense bases, the six types of consciousness, their impermanent nature and how to practise the seven factors of enlightenment. He won the approval of the Buddha for his lucid exposition of the Dhamma.

Cūḷarāhulovāda Sutta

This discourse was given by the Buddha to his son Rāhula who was then a bhikkhu of the order fully mature to receive the highest Dhamma. The Buddha exhorted him, in the form of question and answers on the impermanent nature of the twelve sense bases, in consequence of which the Venerable Rāhula attained arahatship.

Chachakka Sutta

This discourse was given by the Buddha frequently to many bhikkhus on the six internal sense bases, the six external sense bases, six types of consciousness, six types of contacts, six types of sensation, six kinds of craving and on how their interrelationship led to continuity of phenomena from one existence to another.

Mahāsaḷāyatanika Sutta

This discourse is an exposition on how the ignorance of the six categories of dhamma such as the six internal sense bases, etc., gives rise to craving, and craving to suffering. It also explains how, when they are seen as they really are by following the Noble Path of Eight Constituents, the knowledge of the seven factors of enlightenment arises resulting in the perfect peace of *nibbāna*.

Nagaravindeyya Sutta

This is a discourse in which the Buddha explained to the villagers of Nagaravinda the distinction between *samaṇas* and *brāhmaṇas* who deserved honour and homage and those who did not. Only those religious teachers who had discarded the craving that arose out of *āyatana dhammas* were worthy of veneration.

Piṇḍapātapārisuddha Sutta

This is an exhortation to bhikkhus to keep themselves pure in mind while going on alms round or while eating their meal, by discarding craving, removing hindrances and developing the knowledge of the seven factors of enlightenment through continuous practice.

Indriyabhāvanā Sutta

This discourse was given to the Venerable Ānanda by the Buddha showing the difference between the control of senses practised by an *arahat* and that practised by one still under training. The Buddha explained that feelings of liking, disliking or of indifference that arise from conditioned phenomena could be soon eliminated by the practice of *Vipassana* meditation.

6

SAṂYUTTA NIKĀYA

This collection of discourses in the Suttanta Piṭaka known as Saṃyutta Nikāya has 7762 suttas of varied length, generally short, arranged in a special order according to subject matter into five major divisions: (1) Sagāthā Vagga (2) Nidāna Vagga (3) Khandha Vagga (4) Saḷāyatana Vagga and (5) Mahā Vagga. Each major *vagga* is divided into fifty-six groups known as *saṃyuttas*—related subjects grouped together. The *saṃyuttas* are named after the subjects they deal with, for example, Bojjhaṅga Saṃyutta on the seven factors of enlightenment, or after some principal personalities such as the Venerable Sāriputta, King Pasenadi of Kosala, or Sakka. Kosala Saṃyutta is a group of discourses concerning King Pasenadi of Kosala, and Devatā Saṃyutta deals with *devas* like Sakka, Indra, Brahmā, etc. Each *saṃyutta* is further divided into sections which are made up of individual suttas. Thus the well-known Dhammacakkappavattana Sutta is the first discourse (sutta) in the second section of Sacca Saṃyutta which comes under the Mahāvagga division of Saṃyutta Nikāya. In the following excerpts from Saṃyutta Nikāya, only a few suttas representing each major division are given.

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1 Sagāthā Vagga Saṃyutta Pāḷi

This major division of Sagāthā Vagga Saṃyutta Pāḷi contains eleven *saṃyuttas* with discourses grouped according to characters appearing in them: the king of *devas*, the *devas*, the Brahmā, *māra*, King of Kosala, bhikkhus and bhikkhunis. The name of the *vagga*, Sagāthā is derived from the fact that various personalities appearing in the discourses conducted their dialogues or interviews with the Buddha mostly in verse.

Devatā Saṃyutta

On the request of a Brahmā, the Buddha explains in the Oghataraṇa Sutta of this *saṃyutta* that he crossed over the flood of sensuous desire, of existence, of wrong views and of ignorance neither by remaining inactive, nor by making strenuous efforts. By remaining inactive he would have been sucked into the whirlpool; by making frantic efforts he would have been swept away in the current of the flood. He followed a middle course.

The Buddha also teaches in other suttas of this *saṃyutta* that all beings are entangled in the mesh of attachments brought about by six internal sense bases and six external sense objects. The way to escape from these entanglements is to become established in *sīla*, to develop concentration meditation and insight meditation in order to be fully accomplished in the higher knowledge of liberation.

Until one becomes fully developed in the knowledge of the path, *taṇhā* can still give rise to rebirth. This fact is borne out by the story of a *deva* named Samaṇa, given in Accharā Sutta. A certain young man having faith in the teaching of the Buddha gets himself admitted into the order. Then taking a meditation subject of his choice, he repairs to a solitary abode in the forest and devotes himself incessantly to the practice of meditation.

His efforts at meditation are very strenuous. Thus striving day and night and getting enervated by lack of sufficient food, he is suddenly seized with a paralytic stroke which causes him instant death. Although he has put in a great deal of effort in the practice of meditation, he passes away without even attaining the stage of *sotāpanna*, the stream-winner.

Because of *taṇhā* which he has not yet eradicated, he has to go through the round of existences again; but in the consequence of the merit he has acquired in the practice of meditation, a magnificent celestial palace awaits him in the celestial abode of the Tāvatiṃsa.

By spontaneous manifestation he appears as if just awakened from sleep at the entrance of the palace, a celestial being resplendent in full celestial attire. He does not realize that he has taken a new existence in a new world. He thinks he is still a bhikkhu of the human world. The celestial maidens who are awaiting his arrival bring a body-length mirror and place it in front of the *deva*. On seeing his reflection in the mirror, he finally realizes that he has left the bhikkhus existence and has arisen in the celestial realm.

The Samaṇa Deva is greatly perturbed then. He reflects that he has taken up meditation not to be reborn in the celestial land but to attain the goal of *arahatta* fruition. So without entering the palatial building, he repairs hastily to the presence of the Buddha. He asks of the Buddha how to avoid and proceed past the Mohana garden, the Tāvatiṃsa celestial abode, full of celestial maidens who to him appear as demons. The Buddha advises him that the straight path for a quick escape is the Noble Path of Eight Constituents using the two-wheeler Vipassana carriage, fitted with the two wheels of physical exertion and mental exertion. While the Buddha is teaching Dhamma in three verses, Samaṇa Deva is able to develop quickly successive Vipassana *ñāṇas* step by step until he attains the first path and fruition.

Devaputta Saṃyutta

In Rohitassa Sutta of this *saṃyutta* Rohitassa Deva comes to the Buddha with another problem. He tells the Buddha he was in a former existence a hermit endowed with supernormal psychic power which enabled him to traverse throughout the universe with immense speed. He had travelled with that speed for over one hundred years to reach the end of the world but he did not succeed. He wants to know whether it would be possible to know or see or reach the end of the world where there is no birth nor death to be known or seen or reached by travelling there. Yet he does not say there is an end of suffering without reaching *nibbāna*. It is in the fathom long body of oneself with its perception and its mind that the Buddha describes the world, the origin of the world, the cessation of the world, and the way leading to the cessation of the world. The Buddha's way leading to the cessation of the world is the Noble Path of Eight Constituents.

Kosala Saṃyutta

In this *saṃyutta* are interesting suttas which describe the frequent meetings of the Buddha with King Pasenadi of Kosala. The King has heard of the fame of the Buddha from his queen Mallikā but has not yet met him. But when at last he meets the Buddha as described in the Dahara Sutta, he puts a direct question whether the Venerable Gotama claims to have attained the supreme enlightenment. He says that there are other religious teachers such as Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Sañjaya, Pakudha and Ajita, with their own order, with their own followers, who are much older than the Buddha and are generally regarded to be *arahats*. Even these teachers do not make claim to supreme enlightenment.

The Buddha replies that if it can be rightly said of anyone to have attained supreme enlightenment, then it is only of himself that it can be rightly said. The Buddha adds that there are four things that should not be looked down and despised because they are young. They are a young prince, a serpent, a fire and a bhikkhu. A young prince of noble parentage should not be despised. He might one day become a powerful ruler and wreak royal vengeance. A writhing snake moves very fast; it might attack and bite a heedless man. A small fire when heedlessly ignored might grow in intensity and cause untold damage. A man treating a virtuous bhikkhu with contempt might bring upon himself unwholesome results such as dwindling prosperity and lack of offspring to inherit from him.

Dutiya Aputtaka Sutta describes another occasion when King Pasenadi calls on the Buddha after he has just taken over an immense accumulation of wealth belonging to a multi-millionaire who has died recently. The dead man has left behind treasure worth over one hundred lakhs which, in the absence of any heirs to claim, becomes the king's property. The king reports that the dead millionaire was a great miser, a niggardly person, begrudging even to himself the luxury of comfortable living. He wore only very rough, thread-bare clothes, eating poor, coarse food and travelled about in an old, roofless rickety carriage.

The Buddha confirms that what the king says about the millionaire is quite true and tells the king the reason for the millionaire's miserliness. In one of his past existences, he met a *paccekabuddha* going around for alms-food. He gave permission to his family to offer food to the *paccekabuddha* and went out to attend some business. On his way back, he met the *paccekabuddha* whom he asked whether he had been given any alms-food by his family, and looked into the bowl. On seeing the delicious food in the bowl, an unwholesome thought suddenly arose in his mind that it would have been more profitable to feed his servants with such food than to give it away to a *paccekabuddha*.

For his good deed of allowing his family to make the offering to the *paccekabuddha* he was reborn in the *deva* world seven times and became a millionaire seven times in the human world. But as a result of the ill thought he had entertained in that previous existence he never had the inclination to lead a luxurious life enjoying fine clothes, good food, and riding in comfortable carriages.

The millionaire has now exhausted the good as well as the bad effects of his thoughts and actions with regard to the offering of food to the *paccekabuddha*. But unfortunately he has to face the consequences of a more serious evil deed, that of causing the death of his own nephew in a past existence.

The Buddha tells the king that he is therefore reborn, after his death in the human world, in the state of the most intense suffering, Mahāroruva.

Brāhmaṇa Saṃyutta

Many brahmins of the Bhāradvāja clan became devoted disciples of the Buddha, ultimately attaining arahatship. At first, all of them were quite unfriendly, if not openly hostile. Bhāradvāja Gotta, mentioned in the Dhanañjāni Sutta, was such a brahmin. Although his wife Dhanañjāni was a disciple of the Buddha, very much devoted to his teaching, Bhāradvāja Gotta and his brahmin teachers showed great contempt for the Buddha and his teachings.

On one occasion, when Bhāradvāja was giving a feast to his brahmin teachers, his wife in the course of waiting upon these brahmins slipped accidentally and as she tried to regain her balance, blurted out three times in excitement the formula of adoration to the Buddha: "*Namo tassa bhagavato arahato sammāsambuddhassa.*" Upon hearing the word "Buddha", the brahmin teachers rose up from their seats and ran away helter-skelter in all directions just like a flock of crows in whose midst a stone has been thrown.

Telling his wife in a fury that he would defeat the Buddha in a contest of doctrines, Bhāradvāja goes to see the Buddha. The interview ends up with Bhāradvāja asking the Buddha's permission to enter his order. He finally attains arahatship.

Akkosa Sutta mentions Bhāradvāja Gotta's younger brother Akkosaka Bhāradvāja, who on hearing that his elder brother has joined the Buddha's order, was highly exasperated. Raging with fury, he stormed into the presence of the Buddha whom he reviled and reproached in the most vulgar, offensive language.

Very calmly and with great compassion the Buddha asked the young Bhāradvāja if he has ever given gifts to his friends and relatives. When the young Bhāradvāja replies that he indeed has made offers of gifts to his friends and relatives, the Buddha asked him, "What happens to the gifts if your friends and relatives do not accept them?"

"Well then they remain with me as my own property," replies Bhāradvāja.

Then the Buddha says, "You have heaped abusive language on us who have not uttered a single word of abuse to you; you have been very offensive and quarrelsome with us who do not offend you nor quarrel with you. Young Bhāradvāja, we do not accept your words of abuse, your offensive quarrelsome language. They remain with you as your own property."

Taken by surprise by this unexpected reaction, Bhāradvāja is frightened with the thought that this might be a recluse's method of casting a spell on him by way of retaliation. He asks the Buddha if he is angry with him for his rude behaviour. The Buddha states that he has long left anger behind. Being free from all mental defilements how could he take offence with him! To meet anger with anger is to sink lower than the original reviler. He is the conqueror who wins a hard won battle by not retaliating anger with anger.

At the end of the discourse, Akkosaka Bhāradvāja, the younger brother, also left homelife to join the Buddha's order. In time, he too became accomplished in higher knowledge and attained arahatship.

In Kasī Bhāradvāja Sutta is an account of the Buddha's encounter with the brahmin Kasī Bhāradvāja who was a rich landowner.

It was sowing time and the Kasī Bhāradvāja was preparing to start ploughing operations with five hundred ploughs.

It was made an auspicious occasion with the distribution of food and with festivities. The Buddha went to where food was being distributed and stood at one side. Kasi Bhāradvāja, seeing him waiting for food, said to him, "I plough, *samaṇa*, and I sow. Having ploughed and sown, I eat. You too, *samaṇa*, should plough and sow; having ploughed and sown, you shall eat."

The Buddha replies, "I too plough, brahmin, and I sow, and having ploughed and sown, I eat."

"We see no yoke or plough or pole or oxen of yours. Yet you claim to be a ploughman. How do you explain yourself?" asked the brahmin.

"The faith which I have had since the time of Sumedha, the hermit, is the seed. It will grow to bear the fruit of *nibbāna*. The *sīla* with which I keep control of my sense doors is the rain. The two kinds of knowledge, the mundane and supramundane, I possess are my plough and yoke. Sense of shame for doing evil and fear of evil deeds are the pole and the handle of the plough. My energy is the ox, and my concentration is the rope with which I put the ox to the yoke. My mindfulness is the ploughshare and the goad. Guarded in my speech and modest in the use of food, these self-restraints serve as a fence around my field of Dhamma. With my harnessed ox as my energy, I have ploughed on never turning back until the seed produces the fruit of *nibbāna*, the deathless. Having done such ploughing, I eat now what I have sown and I am free from every kind of suffering."

Kasī Bhāradvāja was so delighted and impressed with the Buddha's words, that he requests to be regarded as a disciple of the Buddha from that day until the end of his life.

In Gahatthavandana Sutta the Buddha explains that the brahmins well versed in the Vedas as well as kings ruling over human dominions and *devas* of Cātumahārājika and Tāvatiṃsa realm bow in homage to the Sakka, the king of the *devas*. The Sakka himself shows respect and makes obeisance not only to the *samaṇas* who have lived their holy life without any breach of moral conduct for many years but also to the lay disciples of the Buddha who are well established in their faith and who have done meritorious deeds of giving charity, observing the five, the eight or the ten precepts, and dutifully maintaining their families.

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2 Nidāna Vagga Saṃyutta Pāḷi

This second major division of Nidāna Vagga Saṃyutta Pāḷi contains ten *saṃyuttas*, all dealing with fundamental aspects of the doctrine. The discourses are chiefly concerned with the principles of conditionality and interdependence, explained in the detailed formula which is called *Paṭiccasamuppāda* (Conditioned Genesis or Dependent Origination), consisting of twelve factors.

Various aspects of *Paṭiccasamuppāda*, together with expositions on doctrinal matters concerning practice of the holy life form the main theme of the early suttas in these *saṃyuttas*.

Nidāna Saṃyutta

In Paṭiccasamuppāda Sutta, the first sutta of this *saṃyutta*, the Law of Dependent Origination outlined in the form of a formula is briefly explained by the Buddha to five hundred bhikkhus who are perceived by the Buddha to be sufficiently developed and ripe for the attainment of arahatship. In the Vibhaṅga Sutta, the second sutta of the *saṃyutta*, the Law of Dependent Origination is further explained in fuller details to the other bhikkhus.

In Pañcaverabhaya Sutta, the Buddha lays down the criteria by which the status of attainment of a noble bhikkhu may be judged. If a bhikkhu is freed of the five dangers arising from five evil deeds, namely, killing, stealing, sexual misconduct, telling lies and taking intoxicating liquor and drugs; if he is established in the four accomplishments of a *sotāpanna*, namely, firm faith and confidence in the virtues and attributes of the Buddha, of the Dhamma and of the Sangha, and perfect purity in *sīla*; and if he possesses comprehensive analytical knowledge of the Law of Dependent Origination, he is assured of a happy future with no danger of arising in states of woe and misery and is certain of further advancement in the holy life.

In Puttamaṃsūpama Sutta, it is explained that four nutriments (*āhāra*), are "conditions" necessary for the existence and continuity of beings: (i) ordinary material food (*kabalikārāhārakārāhāra*); (ii) contact of sense organs (*phassa*); (iii) consciousness (*viññāṇa*); and (iv) mental volitional or will (*manosañcetanā*).

This sutta is addressed especially to young bhikkhus recently admitted into the order. They are enjoined to take their meals with due reflection on the loathsome nature of food so as not to be overcome by greed and attachment for it. A bhikkhu should take meals not with a view to enjoy it or relish it, thereby augmenting craving, but just to sustain himself in order that the holy life may be lived. A particularly illuminating parable is used here by the Buddha: a man and his wife set out on a very long journey accompanied by their beloved son. Half-way on their journey they ran short of food. With no means of fresh supply, they plodded on with starvation staring in their face. The little son soon succumbed to hunger and died. The man and his wife decided to save their lives by eating the flesh of their dead son. They ate with no relish nor enjoyment but only to sustain themselves for the rest of the journey.

Other apt parables are given by the Buddha for the understanding of the remaining three nutriments. When one understands the real nature of the nutriments on which life depends, one understands the craving (*taṇhā*), responsible for all suffering. Thereby the way is open to the supreme liberation, arahatship.

Susima Paribbajaka Sutta gives an account of the wandering ascetic Susima who is one of those who join the Buddha's order with ulterior motives. After the rains residence many bhikkhus come to pay their respects to the Buddha to whom they would report their attainment of arahatship. When he learns from these *arahats* that they possess no supernormal powers such as the divine power of vision, divine power of hearing, or knowing other people's mind, he is very disappointed. He has come into the order just to acquire powers with which to win fame and gain for himself.

He approaches the Buddha and inquires how the bhikkhus could claim arahatship when they possess no supernormal powers. The Buddha explains to him that their liberation is through pure insight knowledge not associated with *jhāna* accomplishments. Through Vipassana meditation only they have seen the real nature of *nāma* and *rūpa* (realities of nature—*dhammaṭṭhiti*) followed by realization of *nibbāna* through *magga ñāṇa*.

The Buddha takes him through the same course of meditation, testing by means of questions his understanding of the five *khandhas*, their nature of *anicca, dukkha, anattā*, finally establishing him in the insight that none of the these *khandhas* is to be regarded as "This is mine; this is I; this is my self". At the end of the discourse he gains full understanding of the Dhamma with the attainment of arahatship. When he realizes the state of arahatship himself without coming into the possession of the supernormal powers, he confesses to the Buddha the ulterior motive with which he had joined the order, and begs to be pardoned for such evil intentions.

Dhātu Saṃyutta

The natural law of affinity is pointed out by the Buddha in the Caṅkama Sutta of the *saṃyutta* while he is staying at the Gijjhakūṭa Hill near Rājagaha. He draws the attention of the bhikkhus to the scene outside, where his senior disciples are taking a stroll attended upon by their own group of followers. He says, "Bhikkhus, those many bhikkhus under the leadership of the Venerable Sāriputta are all wise being endowed with much deep knowledge of the Dhamma. Those surrounding the Venerable Mahā Moggallāna are well accomplished in supernormal powers. The Venerable Mahākassapa and his followers are strict observers of *dhutaṅga* austerity practices. The bhikkhus led by the Venerable Anuruddha are fully endowed with the divine power of vision. The Venerable Puṇṇa and his disciples are adepts at teaching Dhamma. The Venerable Upāli with his followers are experts in *Vinaya* rules of discipline and the bhikkhus under Ānanda's guidance are noted for their knowledge in many fields. Devadatta and his many followers are distinguished by their evil ways, thoughts and desires. Bhikkhus, in this way are the beings grouped together in accordance with their natural bents and tendencies. The law of affinity works in such a way that kindred spirits flock together; those of evil disposition in one group, those of wholesome inclinations in another. This law of affinity has held true in the past, as it is true now and will be true in the future."

Anamatagga Saṃyutta

In the various suttas of this *saṃyutta*, the Buddha teaches that the cycle of existence, the *saṃsāra*, represents the continuous arising and passing away of *khandhas*, *āyatanas* and *dhātus*. This incessant process of evolution and dissolution of *dhātus* (the fundamental elements of matter and mind) and *khandhas* (compounded of the *dhātus*) is endless. Blinded by *avijjā* (ignorance), and by *nīvaraṇas* (hindrances), and fettered by *taṇhā* (craving), beings have been passing from one existence to another around and around the cycle of *saṃsāra*, for immeasurable periods of time. To bring home this fact of immensity of suffering undergone by beings, the Buddha has given many similes in this *saṃyutta*, most illustrative of which are those of the four oceans and the Vepulla Mountain given in the Assu Sutta. The tears shed through the ages by each being on account of suffering due to disease, death, separation from the loved ones, association with the unloved ones, would fill the four oceans to the brim. The bones left behind by a being after death in each existence, if collected together at a certain place would be as high as the Vepulla Mountain which lies north of the Gijjhakūṭa Hill.

The only way to escape from this round of endless suffering is to perceive the real nature of the *khandhas* by means of Vipassana meditation until one becomes disenchanted with them; and thus by abandoning craving for, and attachment to them one attains liberation through the realization of *nibbāna*.

The Buddha teaches in other suttas that one should in the meanwhile develop loving-kindness towards all sentient beings with the realization that, during the immeasurably long passage through the *saṃsāra*, there is no being who has not been one's mother, father, sister, brother or one's son or daughter, relative or friend.

Kassapa Saṃyutta

In the Candūpama Sutta of this *saṃyutta* the Buddha lays down codes of conduct for bhikkhus, giving the example of the moon. Just as the moon sheds its light equally on every object or person, so also a bhikkhu should equally treat everyone, young or old or of middle age, showing favouritism to none nor hostility to any. He must deal with them with due regard, humility and meekness. Mindfulness should be ever present in his relations with all classes of people. For example, when a certain person tries to obtain his drinking water from an old well or from a riverbank of loose sand or from down a precipice, he approaches the source of water with great care, controlling his movements and actions. Much in the same way should a bhikkhu conduct himself with great mindfulness in his dealings with all classes of people.

In teaching the Dhamma to lay disciples, if his motive is to win gain and fame for himself, then his teaching should be regarded as impure. The Dhamma should always be taught out of compassion and with pure thought so that the Dhamma which is excellent in the beginning, excellent in the middle and excellent in the end, namely, the Dhamma on *sīla*, *samādhi*, and *paññā*, can be heard, understood and practised by the listener.

In the Saddhammappatirūpaka Sutta, the Buddha outlines the conditions under which the teaching would decline or under which it would prosper. The Buddha gives the discourse in answer to a question asked by the Venerable Mahākassapa as to why it is that in former days when there were only a few disciplinary rules promulgated by the Buddha, there were a large number of *arahats*; and now that the disciplinary rules have multiplied, only a few attain arahatship.

The Buddha explains that the number of disciplinary rules increases in proportion to the deterioration in the moral state of beings. So long as no spurious and false teachings appear in the three branches of the teaching (*pariyatti*, theoretical learning; *paṭipatti*, practice; *paṭivedha*, fruits of the practice), so long will the teaching remain genuine, pure and untarnished. But when spurious and false teaching appears, this teaching with its three branches will decline gradually until it vanishes altogether, much in the same way as the genuine gold disappears when imitation gold is introduced to take its place.

The Buddha concludes: "And Kassapa, just as iron is destroyed by rust, it is the members of the order who are corrupt, immoral, who cannot hope to attain higher knowledge, who will bring about the downfall of the teaching."

In the last few suttas of Nidāna Vagga are discourses that describe the fearful destiny of corrupt bhikkhus and bhikkhunis and those lay people who have done evil deeds in previous lives. The Venerable Mahā Mogallāna sees them suffering intensely in the Peta world and describes their conditions vividly. The Buddha confirms what the Venerable Moggallāna has recounted.

3 Khandha Vagga Saṃyutta Pāḷi

The main theme of most suttas in this division is, as the name implies, *khandhas*, the five aggregates that constitute what is regarded as a being. Each of the components of these aggregates, namely, matter, sensation, perception, mental concomitants and consciousness is shown to be a bundle of *dukkha* (suffering). Made up of thirteen *saṃyuttas*, Khandha Vagga forms an important collection of doctrinal discussions on such topics such as *atta*, *anattā*, eternity and annihilation.

The Nakulapitā Sutta gives an account of the advice given to Nakulapitā, an ageing disciple of the Buddha. He asks for advice from the Buddha on how to conduct and keep himself free from the pains of old age and disease. The Buddha explains that *rūpakkhandha*, the material body being a bundle of *dukkha*, is subjected constantly to the pains of old age and disease; but the mental complex could be kept free of agony and pain by keeping it undefiled with impurities. A more detailed exposition of this brief explanation of the Buddha is given to Nakulapitā by the Venerable Sāriputta. The uninterested common worldling clings to the five aggregates through craving and conceit, and holds the wrong view that each of the aggregates (*rūpa, vedanā, saññā, saṅkhāra* and *viññāṇa*) is self, *atta*. Even as he clings to the five aggregates as *atta* these aggregates manifest their own oppressive characters by inflicting pain of old age, pain of disease, pain of defilements (*kilesa*). Because of these oppressive pains the uninstructed common worldling is subjected to sorrow, lamentation, pain, grief and despair. But when the worldling becomes instructed and has become accomplished in the thirty-seven factors of enlightenment, he does not cling to the five aggregates through craving, conceit or holding wrong views of self. Then even though the five aggregates manifest their own characteristics of being oppressive, he is no longer subjected to mental afflictions of sorrow, lamentations, pain, grief and despair.

In the Bhāra Sutta, the five groups of grasping (*pañcupādānakkhandha*) are designated as a burden, a heavy load. It is craving for sense objects, craving for existence, craving for non-existence which is responsible for this heavy burden being borne along. Realization of the Noble Truth of cessation, *nibbāna*, is where the craving is completely eradicated, where this heavy load is finally discarded.

The Yamaka Sutta explains that the five aggregates are of an impermanent nature; they should be looked upon as one's enemies. Understanding their real nature of *anicca, anattā* and *dukkha*, the twenty kinds of wrong views of self should be discarded so that one may not be set upon by these enemies.

The Vakkali Sutta gives an account of the Buddha's visit to the ailing Bhikkhu Vakkali upon his request. The great compassion of the Buddha becomes manifest in this account. When Vakkali informs the Buddha that for a long time he has been longing to set his eyes upon the Buddha, the Buddha gently reproaches him: "Vakkali, what is there in seeing the decomposing body of mine? It is enough to see the Dhamma. He who has seen the Dhamma has seen me. The body of mine is like all else always rotting away, falling into decay." The Buddha teaches him the Dhamma on the impermanence of all things, their unsatisfactoriness and insubstantiality and finally shows him the way to liberation.

Of the five aggregates, the Buddha says it is better for a person to mistake his physical body as *atta* (self), rather than mind or consciousness, because the physical body appears more solid and substantial than thought or mind which constantly changes faster than the physical body.

The Khemaka Sutta records an illuminating conversation between a bhikkhu named Khemaka and a group of bhikkhus who want to verify the stage of his attainments. When the bhikkhus ask him if he sees self or anything pertaining to self in the five aggregates, Khemaka replies, "No." But when the bhikkhus suggest that, if so, he must be an *arahat* free from all defilements, Khemaka replies that though he does not find self or anything pertaining to self in the five *khandhas*, he is not an *arahat* free of taints. He still has a vague feeling "I am" although he does not clearly see "This is I" with respect to matter, sensation, perception, mental formations or consciousness.

His vague feeling is likened to the smell of a flower: it is neither the smell of the petals, nor of the colour, nor of the pollen, but the smell of the flower. He then goes on to explain that even if a person retains the feeling "I am" at the early stages of realization, as he progresses further and attains to higher stages, this feeling of "I am" disappears altogether, just as the smell of soap lingers in a freshly washed cloth and disappears after a time when it is kept in a box.

In the Puppha Sutta, the Buddha declares that he is not quarrelling or arguing with the world; it is only the world with its *devas, māras*, kings and people that is disputing with him. To proclaim the truth is not engaging in disputes. He speaks only what wise men hold to be true. Wise men say that there is no corporeality, sensation, perception, mental formations or consciousness which is stable, permanent, enduring. He says the same. Wise men say that there is only corporeality, sensation, perception, mental formations or consciousness which is unstable, impermanent, unenduring. He also says so.

"In this changing world, there are only things which are subject to constant change and decay. Perceiving their real nature, I declare that the world is compounded of things subjected to decay and decomposition, namely, the aggregates of matter, sensations, perceptions, mental formations and consciousness, which are incessantly rising and passing away. There is nothing else besides these perishing aggregates. Bhikkhus, I teach this Dhamma in a brief manner. I also teach this Dhamma more comprehensively and completely. But if the uninstructed common worldling remains unperceiving and unknowing in spite of very enlightening discourses, how can I help? Various kinds of lotus grow in the water, develop in water, rise above water, and remain there unpolluted by water; so also I was born in this world, I grew up in this world, I developed in this world and rose high above it without being attached to it, without being affected by it."

In the Pheṇapiṇḍūpama Sutta, the aggregate of *rūpa* is likened to froth; it is unstable, impermanent, constantly rising, and vanishing. It is therefore not self. The aggregate of *vedanā* is likened to an air bubble. The various sensations are just like bubbles, disappearing fast, impermanent, untrustworthy of the nature of *anicca*, *dukkha* and *anattā*. Sense perception which apprehends whatever is seen, heard, smelt, tasted, touched or known, is likened to a mirage. What is considered by a *samaṇa* as a being, a man, a woman or self is an optical illusion like a mirage. In reality it is merely a phenomenon of incessant arising and vanishing. *Saṅkhāras*, volitional activities, are likened to plantain trunks. A plantain trunk is made up of layers of fibrous material with no substantial, solid inner core. *Saṅkhāras* are like the plantain trunk void of inner substance. Consciousness is like a conjuror's trick. It arises and vanishes instantly. Consciousness arises not as one wishes, but as conditioned by its own cause and circumstances.

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4 Saḷāyatana Vagga Saṃyutta Pāḷi

This division is made up of ten *saṃyuttas* or groups. It deals mainly with the six sense organs or bases of contact named internal sense bases (eye, ear, nose, tongue, body and mind); six corresponding sense objects, known as external sense bases (visible form, sound, odour, taste, tangible things and mind-objects); and consciousness that arises in relation to each pair of these internal and external sense bases. There are expositions on the impermanent nature of these sense bases and how relinquishing of attachment to them results in liberation. The second *saṃyutta*, known as the Vedanā Saṃyutta, focuses on the sensation arising from the coming together of the sense bases and conciousness. Sensation is shown to be of three kinds: pleasant, unpleasant and indifferent. None of these is permanent and each one of these is the cause of craving which in turn is the root of all suffering. Concise but illuminating expositions on *nibbāna* are found in many suttas. So also are there practical guides of Vipassana meditation.

In the very first two suttas, the Buddha explains that the six internal sense bases and six external sense bases have the nature of impermanence. Being impermanent, they are really suffering and not self. "Bhikkhus, realizing their true nature, you should not regard these twelve sense bases as 'This is mine', 'This is I', 'This is my self'. Contemplate on them studiously, constantly, until Vipassana insight into their true nature arises." The Buddha continues to explain that insight into the true nature of the twelve *āyatanas* will develop dispassion and disenchantment for them. Being disenchanted with them, there is no craving, clinging, thereby achieving the path and fruition.

In the famous Āditta Sutta, the fire sermon, delivered at Gayāsīsa to one thousand ascetics formerly devoted to fire-worship but recently converted and admitted into the order as bhikkhus, the Buddha explains that each of the six sense bases and the six sense objects is burning with the fire of lust, with the fire of hate, with the fire of ignorance. Each is burning with the fire of birth, ageing and death; with the fire of sorrow, lamentation, pain, grief, and despair. Six forms of consciousness arising in relation to the six sense bases are also burning. The six contacts and the six sensations resulting from them are also burning.

The Buddha explains further that when a bhikkhu who has practised the Dhamma develops Vipassana insight and perceives that each of the bases is burning, he becomes disenchanted with it. Then craving fades away. With the fading of craving he is liberated. And when liberated there is knowledge that he is liberated. At the end of the discourse, one thousand former worshippers of fire attain arahatship.

In the Paṭhama Migajāla Sutta, the Buddha's definition of a bhikkhu who lives in solitude is very edifying. When a bhikkhu unmindfully takes delight in the six sense objects, regards them wrongly as "This is mine", "This is I", "This is my self", craving for them arises in him and he becomes attached to fetters. Such a bhikkhu in whom craving has arisen is regarded as one living with a companion, even if he lives alone deep in a forest away from towns and villages. When, however, he mindfully perceives the true nature of the six sense bases and objects, he does not wrongly hold on to them as "This is mine", "This is I", "This is my self" and craving for them does not arise in him. Such a bhikkhu in whom craving has not arisen is said to be living in solitude without any companion even if he lives in the midst of people, in towns or villages.

The Puṇṇa Sutta gives an account of a bhikkhu by the name Puṇṇa who asks for instruction from the Buddha on a suitable subject on which he can meditate in solitude. The Buddha advises him to contemplate on the true nature of the six sense bases and objects. When he perceives their true nature, no craving for them will arise in him. Eradication of craving will result in liberation and attainment of arahatship. After receiving the instruction, the bhikkhu informs the Buddha of his intention to reside in a very distant and remote land. The Buddha tells him that it is a wild country inhabited by savage tribes, and asks him how he intends to cope with the dangers and hazards that would face him. The answer given the bhikkhu provides a model lesson in fortitude and endurance.

The bhikkhu says, if he were menaced with invectives and curses or attacked physically, or if he had stones thrown at him or if he were hit with sticks or cut with swords, or pierced with spear, he would bear them with endurance with no malice against the savage tribes. Even if his head were to be chopped off he would feel he was luckier than those noble ones who had to commit suicide to be released from the suffering of the *khandhas*.

The Buddha remarks, "Well said, bhikkhu, well said. I believe you are qualified to lead a solitary life in that wild country. You will overcome all difficulties."

As presaged by the Buddha, the bhikkhu is able to overcome all hostilities and difficulties in his new residence, and to convert five hundred men and five hundred women so that they come to take refuge in the Buddha, the Dhamma and the Sangha. And during the very first *vassa* residence, practising the meditation as instructed by the Buddha, the Bhikkhu Puṇṇa attains arahatship, fully accomplished in the three *vijjās*.

In the Bhāradvāja Sutta, an interesting interview between King Udena and the Venerable Piṇḍola Bhāradvāja is described. King Udena approaches the Venerable Piṇḍola Bhāradvāja while he is meditating at the foot of a tree in the king's park. The king remarks that many young men have abandoned sensual pleasures and lead the holy life. They maintain the holy practice throughout their life. The king enquires, "What is the means by which they maintain the purity of their holy life?" The bhikkhu replies that they keep to the pure life by training themselves as instructed by the Buddha to regard a woman of their mother's age as their mother, a woman of their sister's age as their sister, and a girl of their daughter's age as their daughter.

The king is not satisfied with the answer. He argues that even if a bhikkhu trains himself in the said manner, it is no guarantee for the non-arising of impure thoughts in him in connection with a female person. The Venerable Piṇḍola Bhāradvāja explains further they practise meditation on the foulness of a body by contemplating on the thirty-two constituent parts of the body. The king is still not convinced. He maintains that for older bhikkhus with more mature experience, who are well established in mindfulness and concentration, contemplation on the thirty-two constituent parts of the body might prove to be salutary; but this type of meditation for younger bhikkhus might have an adverse effect exciting lust and passion instead of aversion for the human body. Only when the Venerable Piṇḍola Bhāradvāja tells him the bhikkhus practise restraint of the six faculties keeping a close watch on the doors of the six senses that the king agrees

that purity of the holy life is possible under such circumstances.

In the Paṭhama Dārukkhandhopama Sutta, the discourse given by the Buddha on the bank of the River Ganges at Kosambī, the Buddha uses the simile of a log floating down the river. He says that if the log does not get stranded on either of the two banks, nor sinks in the middle of the river, nor gets salvaged and deposited on the bank by some one, nor is retrieved by men or *devas*, nor sucked in by a whirlpool, and if it does not get decomposed on the way, it will be carried by the current until its destination, the ocean, is reached.

In this simile, the near bank means the six internal sense bases, the far bank represents the six external sense objects, sinking in the mid-river means getting immersed in sensuous desires; being salvaged and deposited on a bank means being hindered by one's own conceit; being retrieved by men means doing some services or running errands for men; being retrieved by *devas* means practising the holy life with the *deva* realm as one's objective; being sucked into a whirlpool means wallowing in sensual pleasures; getting decomposed on the way means becoming corrupt, immoral, heedless of the disciplinary rules. If a bhikkhu manages to steer himself clear of all these obstacles, he will be carried along by the current of Right View until he reaches his destination, *nibbāna*.

In the Chappāṇakopama Sutta, the Buddha teaches that a bhikkhu practising the holy life must exercise control of his sense faculties. The six sense faculties may be likened to six animals, namely, a snake, a crocodile, a giant bird, a dog, a jackal and a monkey. Suppose each animal is bound by a rope and the ropes are tied together into a single knot. When they are left in this state, each animal will try to get to its own habitat—the snake to its underground hole, the crocodile to the river, etc. In this way they will pull and struggle against one another until they become exhausted and are dragged along by the strongest of them. The mind of a bhikkhu with unrestrained sense faculties will be impelled by the senses towards corresponding sense objects.

But suppose each animal is bound by a separate rope which is fastened to a pole firmly planted in the ground. Each animal will make furious attempts to return to its home and becoming exhausted will finally stand, sit, curl or lie down quietly near the post. Similarly by practising contemplation of the body (*kāyagatāsati*), the sense faculties are placed well under control. Mindfulness of the body serves as the firm post to which each of the faculties is tied down.

In the section focusing on sensation (Vedanā Saṃyutta) the Buddha describes the three types of sensation, pleasant, unpleasant and neutral. In the Samādhi Sutta he states that a disciple of the Buddha who is concentrated (*samāhito*), aware (*sato*) and maintaining thorough understanding of impermanence (*sampajāno*) knows with wisdom the sensations, their arising, their cessation and the path leading to their end. Having reached the end of sensations such a meditator is said to be free from craving, fully liberated.

In the Pahāna Sutta he makes clear that pleasant sensation gives the meditator the opportunity to eliminate the underlying condition of craving (*rāgānusayo pahātabbo*). In the same way, unpleasant sensation and neutral sensation allow the eradication of the deep conditioning of aversion (*paṭighānusayo pahātabbo*) and ignorance (*avijjānusayo pahātabbo*) respectively. One who eradicates these underlying conditionings is called one who is totally free of underlying conditioning, who has seen the truth, who has cut off all craving and aversion, who has broken all bondages, who has fully realized the illusory nature of the ego, who has made an end of suffering.

The *sutta* emphasizes that those who relish pleasant sensations, who reel in unpleasant ones or take pleasure even in the tranquil neutral sensations are not liberated from their misery. The condition for achieving full liberation is defined as striving ardently, not missing the thorough understanding of impermanence even for a moment (*ātāpī, sampajaññaṃ na riñcati*). A meditator who achieves this state is said to be a wise person who knows the totality of the sensations.

In several *suttas* in this section the Buddha makes it clear that *vedanā* (the sensation he is refering to here) is bodily sensation. In the Paṭhama Ākāsa Sutta he compares the various winds that arise in the sky to the different kinds of sensations that arise in the body.

In the Paṭhama Gelañña Sutta, given at Vesāli on the occasion of a visit to the sick room, he exhorts the *bhikkhus* to remain constantly aware of impermanence and to let the time come. This, he says, is his dispensation. He goes on to explain that one must understand that when a pleasant, unpleasant or neutral sensation has arisen it is based on something: it is based on this very body. Thus the meditator dwells observing the impermanent nature of the sensations in the body.

This section on *vedanā* is full of practical advice and inspiration for serious meditators.

In a later *saṃyutta*, Dukkarapañhā Sutta states that in the teaching of the Buddha, it is difficult first to become a member of the order as a novice and as a bhikkhu. Secondly, it is difficult to be happy and comfortable in the order with its disciplinary rules. Thirdly, even if one stays the course and remains in the order, it is difficult for one to practise concentration meditation and Vipassana meditation to attain higher stages of knowledge. Then fully endowed with supporting *pāramīs* (perfections), a bhikkhu who gets instruction in the morning and starts practising meditation in the morning may be fully liberated by the evening; if he gets instruction in the evening and starts practising meditation in the evening he may be fully liberated by the morning.

A wealthy householder by the name of Citta figures quite prominently in some of the suttas of this division. In Nigaṇṭha Nāṭaputta Sutta, Nigaṇṭha Nāṭaputta finds himself unable to accept the view expressed by the Buddha that there is *jhāna* and *samādhi* free from *vitakka* and *vicāra*. He discusses this problem with Citta, the wealthy householder, who is an *ariya* disciple of the Buddha. Citta tells him: "I believe there is *jhāna* and *samādhi* free from *vitakka* and *vicāra*, not because of my faith in the Buddha but because of my own achievement and realization." Citta explains that he has personally experienced *jhāna samādhi* unaccompanied by *vitakka* and *vicāra* and has no need to rely on others for believing this.

The same Citta used to have in his younger days a close friend who later became the naked ascetic Kassapa. Each has gone his own separate way and the two friends meet again only after thirty years. Citta asks his friend whether by living the ascetic life he has gained anything more than what could be achieved by the wholesome Dhamma of ordinary people. The ascetic Kassapa admits that he has nothing to show besides his nakedness, his shaven head and the accumulation of dust on his body.

When asked in return what he himself has gained by being a disciple of the Buddha and following the path as instructed by his teacher, Citta informs him that he has become fully accomplished in the four *jhānas*, and having removed the five fetters, is now an *anāgāmi* (a non-returner). The naked ascetic, impressed by his achievements, tells Citta that he wants to be a disciple of the Buddha. Citta introduces him to the leading bhikkhus and helps him to get admission into the order. With the guidance of the *theras* and encouragement of his friend Citta, the ex-ascetic Kassapa puts in such an effort in the practice of meditation that in no time he gains the supreme goal of arahatship.

In the Saṅkhadhama Sutta, the Buddha points out the wrong views held by Nigaṇṭha Nāṭaputta on *kamma* and its resultant effects. According to the village headman Asibandhakaputta, his teacher Nigaṇṭha Nāṭaputta teaches that every one who commits evil deeds of killing, lying, etc., is definitely bound to be reborn in states of woe. Whatever action is performed in a greater frequency, that action tends to determine the destiny of a being. The Buddha points out the fallacy in the two statements, one contradicting the other. An individual does not often commit the evil deed, for instance, of killing. Other actions besides killing are performed by him in a more frequent manner; hence, according to Nigaṇṭha Nāṭaputta, he will not be destined to states of woe for his evil act of killing.

Then the Buddha explains that only very heinous acts such as killing of one's own parents, creating a schism in the Sangha, etc., bring the dire resultant effect of certain destiny in the states of woe. Other misdeeds, physical, vocal or mental, cannot be regarded as leading with certainty to unhappy destinations. Instead of just feeling remorseful and penitent over one's particular evil deed, one should recognize it to be evil, and resolve not to repeat a similar unwholesome action, and follow it with the practice of concentration and Vipassana meditation.

Thus abandoning all evil deeds and doing only wholesome deeds together with the development of *brahmavihāra bhāvanā* until accomplished in *jhāna*, one can escape from the unhappy consequences of one's evil actions and look forward to a better future. This Saṅkhadhama Sutta establishes the fact that as in matter of practice so also in the matters of views, the Buddha takes the middle path.

In the Bhadraka Sutta, the Buddha explains the origin of suffering by giving illuminating examples. The village headman Bhadraka wants to know the cause of suffering that afflicts mankind. In reply, the Buddha asks him to think of his son and imagine that his son is meeting with unexpected misfortunes, or getting arrested by the king's order or facing a severe punishment. Bhadraka imagines as he is told and finds that such thoughts give rise to sorrow, lamentation, pain, distress, grief and despair in him. When he imagines a stranger to be placed in a similar situation, facing similar predicament, he finds that he is not troubled at all with any mental agony. He explains to the Buddha that the difference in his mental reaction to the two situations lies in the fact that he loves his son with a parent's love and is very fond of his son, whereas he has no such feeling towards the stranger.

Next the Buddha asks him if any love, passion or desire arises in him before he meets or sees or hears about the woman who has become his wife. Bhadraka replies that only when he meets, sees and hears about her that does he develop passion and attachment towards his wife. When the Buddha asks him further whether he will suffer from sorrow, lamentation, pain, distress, grief, despair, if anything untoward happens to his wife, he confesses that he will suffer more than these agonies; he might even lose his life through intense suffering.

The Buddha points out then that the root cause of suffering in the world is craving, greed, passion and desire that engulf mankind. It has been so in the past, as it is now , and so it will be in the future.

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5 Mahā Vagga Saṃyutta Pāḷi

The last *vagga* of Saṃyutta Nikāya is made up of twelve *saṃyuttas*, the list of which gives a clear indication of the subjects dealt with in this division: Magga Saṃyutta, Bojjhaṅga Saṃyutta, Satipaṭṭhāna Saṃyutta, Indriya Saṃyutta, Sammappadhāna Saṃyutta, Bala Saṃyutta, Iddhipāda Saṃyutta, Anuruddha Saṃyutta, Jhāna Saṃyutta, Ānāpāna Saṃyutta, Sotāpatti Saṃyutta and Sacca Saṃyutta. The main doctrines which from the fundamental basis of the Buddha's teaching are reviewed in these *saṃyuttas*, covering both the theoretical and practical aspects. In the concluding suttas of the *vagga*, the ultimate goal of the holy life: *arahatta phala*, *nibbāna*, the end of all suffering, is constantly kept in full view together with a detailed description of the way of achieving it, namely, the Four Noble Truths and the Noble Path of Eight Constituents.

In the opening suttas it is pointed out how friendship with the good and association with the virtuous is of immense help for the attainment of the path and perfection. It is one of the supporting factors conducive to the welfare of a bhikkhu. Not having a virtuous friend and good adviser is a great handicap for him in his endeavours to attain the path.

In the Kuṇḍaliya Sutta, the wandering ascetic Kuṇḍaliya asks the Buddha what his objective is in practising the holy life. When the Buddha replies that he lives the holy life to enjoy the fruits of the path and the bliss of liberation by knowledge, the ascetic wants to know how to achieve these results. The Buddha advises him to cultivate and frequently practise restraint of the five senses. This will establish the threefold good conduct in deed, word and thought. When the threefold good conduct is cultivated and frequently practised, the four foundations of mindfulness will be established. When the four foundations of mindfulness are well established, the seven factors of enlightenment will be developed. When the seven factors of enlightenment are developed and frequently applied, the fruits of the path and liberation by knowledge will be achieved.

In the Udāyī Sutta, there is an account of Udāyī who gives confirmation of such achievements through personal experience. He tells how he comes to know about the five *khandhas* from the discourses, how he practises contemplation on the arising and ceasing of the *khandhas*, thereby developing *udayabbaya ñāṇa* which, through frequent cultivation, matures into *magga* insight. Progressing still further by developing and applying frequently the seven factors of enlightenment he ultimately attains arahatship. In many suttas are recorded the personal experiences of bhikkhus and lay disciples who on being afflicted with serious illness are advised to cultivate and practise the seven factors of enlightenment. They recount how they are relieved, not only of pains of sickness but also of suffering that arises from craving.

In Sakuṇagghi Sutta, the bhikkhus are exhorted by the Buddha to keep within the confines of their own ground, i.e., the four foundations of mindfulness, namely: contemplation of body, sensation, mind and mind-objects. They can roam freely in the safe resort guarded by these outposts of the four foundations, unharmed by lust, hate and ignorance. Once they stray outside their own ground, they expose themselves to the allurements of the sensuous world. The parable of the falcon and the skylark illustrates this point. A fierce falcon suddenly seizes hold of a tiny skylark which is feeding in an open field. Clutched in the claws of its captor, the unfortunate young bird bemoans its foolishness in venturing outside of its own ground to fall victim to the raiding falcon. "If only I had stayed on my own ground inherited from my parents, I could easily have beaten off this attack by the falcon." Bemused by this challenging soliloquy, the falcon asks the skylark where that ground would be that it has inherited from its parents. The skylark replies, "The interspaces between clods of earth in the ploughed fields are my ground inherited from my parents." "All right, tiny tot, I shall release you now. See if you can escape my clutches even on your own ground."

Then standing on a spot where three big clods of earth meet, the skylark derisively invites the falcon, "Come and get me, you big brute." Burning with fury, the falcon sweeps down with fierce speed to grab the mocking little bird in its claws. The skylark quickly disappears into the interspaces of the earth clods, but the big falcon, unable to arrest its own speed, smashes into the hard protruding clods to meet its painful death.

In Bhikkhunupassaya Sutta, the Buddha explains for Ānanda's benefit two methods of meditation. When established in the four foundations of mindfulness, a bhikkhu will experience a beneficial result gradually increasing. But should his mind be distracted by external things during the contemplation on body, sensation, mind or mind-object, the bhikkhu should direct his mind to some confidence-inspiring object, such as recollection of the virtues of the Buddha. By doing so, he experiences joy, rapture, tranquillity and happiness, which is conducive to concentration. He can then revert back to the original object of meditation. When his mind is not distracted by external things, no need arises for him to direct his mind to any confidence-inspiring object. The Buddha concluded his exhortation thus: "Here are trees and secluded places, Ānanda. Practise meditation Ānanda. Be not neglectful lest you regret it afterwards."

As set out in the Ciraṭṭhiti Sutta, the Venerable Ānanda takes this injunction to heart and regards the practice of the four methods of steadfast mindfulness as of supreme importance. When a bhikkhu by the name of Badda asks the Venerable Ānanda, after the death of the Buddha, what will bring about the disappearance of the Buddha's teaching, the Venerable Ānanda replies, "So long as the practice of the four methods of steadfast mindfulness is not neglected, so long will the teaching prosper; but when the practice of the four methods of steadfast mindfulness declines, the teaching will gradually disappear."

Anapanassati meditation, one of the methods of body contemplation, consists in watching closely one's in-breath and out-breath and is rated highly as being very beneficial. In the Mahā Kappina Sutta, the bhikkhus inform the Buddha, "We notice, Venerable Sir, that Bhikkhu Mahā Kappina is always calm and collected, never excited, whether he is in company or alone in the forest." "It is so, bhikkhus. One who practises Anapanassati meditation with mindfulness and full comprehension remains calm in body and collected in mind, unruffled, unexcited."

The Icchānaṅgala Sutta describes how the Buddha himself once stayed for the rains-residence of three months in Icchānaṅgala forest grove in solitude practising Anapanassati meditation most of the time. Anapanassati meditation is known as the abode of the enlightened ones, the abode of the noble ones.

When fully accomplished in the cultivation of the seven factors of enlightenment, through practice of body contemplation or Anapanassati meditation, one becomes firmly established in unshakable confidence in the Buddha, the Dhamma and the Sangha. The moral conduct of such a person, through observance of precepts, is also without blemish. He has reached, in his spiritual development, the stage of the stream-winner (*sotāpatti magga*), by virtue of which he will never be reborn in states of woe and misery. His path only leads upwards, towards the three higher stages of accomplishment. He has only to plod on steadfastly without looking backwards.

This is explained in the Paṭhama Mahānāma Sutta, by the simile of an earthen pot filled partly with gravel and stones and partly with fat and butter. By throwing this pot into water and smashing it with a stick, it will be seen that gravel and stones quickly sink to the bottom while fat and butter rise to the surface of the water. Likewise, when a person who has established himself in the five wholesome *dhammas* of faith, conduct, learning, charity and insight dies his body remains to get decomposed but his extremely purified mental continuum continues in higher states of existence as birth-linking consciousness, *paṭisandhi citta.*

In the concluding suttas are expositions on the middle path, the Four Noble Truths and the Noble Path of Eight Constituents.

The Buddha's first sermon, the Dhammacakkappavattana Sutta, appears in the last *saṃyutta*, namely, Sacca Saṃyutta.

The Buddha did not make his claim to supremely perfect enlightenment until he had acquired full understanding of the Four Noble Truths. "As long, O bhikkhus, as my knowledge of reality and insight regarding the Four Noble Truths in three aspects and twelve ways was not fully clear to me, so long did I not admit to the world with its *devas, māras* and Brahmās, to the mass of beings with its recluses, brahmins, kings and people that I had understood, attained and realized rightly by myself the incomparable, the most excellent perfect enlightenment".

The Buddha concluded his first sermon with the words "This is my last existence. Now there is no more rebirth for me."

7

AṄGUTTARA NIKĀYA

This Collection of Discourses, Aṅguttara Nikāya, containing 9557 short suttas is divided into eleven divisions known as *nipātas*. Each *nipāta* is divided again into groups called *vaggas* which usually contain ten suttas. The discourses are arranged in progressive numerical order, each *nipāta* containing suttas with items of Dhamma, beginning with one item and moving up by units of one until there are eleven items of Dhamma in each sutta of the last *nipāta*. Hence the name Aṅguttara meaning "increasing by one item". The first *nipāta*, Ekaka Nipāta, provides in each sutta single items of Dhamma called the Ones; the second *nipāta*, Duka Nipāta, contains in each sutta two items of Dhamma called the Twos, the last *nipāta*, Ekādasaka Nipāta, is made up of suttas with eleven items of Dhamma in each, called the Elevens.

Aṅguttara Nikāya constitutes an important source book on Buddhist psychology and ethics, which provides an enumerated summary of all the essential features concerning the theory and practice of the Dhamma. A unique chapter entitled Etadagga Vagga of Ekaka Nipāta enumerates the names of the foremost disciples amongst the bhikkhus, bhikkhunis, *upāsakas*, *upāsikās*, who had achieved pre-eminence in one sphere of attainment or meritorious activity, e.g., the Venerable Sāriputta in intuitive wisdom and knowledge (*paññā*); the Venerable Mahā Moggallāna in supernormal powers (*iddhi*); Bhikkhunī Khemā in *paññā*; Bhikkhuni Uppalavanna in *iddhi*; the Upāsaka Anāthapiṇḍika and the Upāsikā Visākhā in alms-giving (*dāṇa*) and so on.

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1 Ekaka Nipāta Pāḷi

This group contains single items of Dhamma which form the subject matter of discourses given by the Buddha at Sāvatthi to the numerous bhikkhus residing there. But some of the suttas were given by the Venerable Sāriputta or the Venerable Ānanda.

(a) There is no one sight, sound, smell, taste and touch other than that of a woman which can so captivate and distract the mind of a man; conversely there is no one sight, sound, smell, taste and touch other than that of a man which can so captivate and distract the mind of a woman. (paras 1 to 10)

(b) There is no other single thing that brings about so much disadvantage and unhappiness as an undeveloped and uncultivated mind. A developed and cultivated mind brings about benefit and happiness. (paras 28 to 31)

(c) No other single thing changes so quickly as the mind. The mind is intrinsically pure and bright; it is defiled by greed, hatred and ignorance. (paras 48, 49)

(d) If a bhikkhu practises the meditation of loving-kindness, develops it even for the short duration of a fingersnap, he is regarded as following the advice of the Buddha, acting according to his instructions. Such a bhikkhu deserves to eat the alms-food offered by the people. (paras 53, 54)

(e) There is only one person whose appearance in the world brings welfare and happiness to the many, brings benefit, welfare and happiness to *devas* and men. It is a *tathāgata*, a fully enlightened Buddha.

It is impossible for two enlightened Buddhas to appear simultaneously in the same world system. (paras 170 to 174)

(f) It is impossible for a person possessed of right views, i.e. a *sotāpanna*, to regard any conditioned formation as permanent, happiness, self (*nicca, sukha, atta*). It is possible only for an uninstructed worldling to regard anything as permanent, happiness, self. (paras 268 to 270)

(g) If one thing is developed and frequently practised, the body is calmed, the mind is calmed, discursive thinking is stilled, ignorance is shed, knowledge arises, delusion of self is eliminated, evil tendencies are eradicated, the fetters are removed. That one thing is the mindful contemplation of the body. (paras 571 to 576)

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2 Duka Nipāta Pāḷi

(a) There are two things to be borne in mind: not to be content with what has been achieved in the process of development, i.e. even with the attainment of *jhānas* or inner lights (which indicates a certain stage of insight meditation), and to resolve to struggle unremittingly and strenuously until realization of the goal, enlightenment. (para 5)

(b) There are two potentialities of men: to do good or to do evil. It is possible to abandon evil; abandoning of evil brings benefit and happiness. It is also possible to cultivate good. Cultivation of goodness also brings benefit and happiness. (para 19)

(c) Two things are conducive to attainment of liberation in two ways: concentration meditation and insight meditation. If concentration is developed, the mind becomes developed and passion fades away resulting in liberation of mind. If insight is developed, wisdom is developed and ignorance fades away resulting in liberation by knowledge. (para 32)

(d) There are two persons one can never repay: mother and father. Even if one should live a hundred years during which one attends upon one's mother and father, heaps all one's attention, love and personal service on them, one can never repay them for having brought up, fed and guided one through this life.

But if a person causes his parents who are non-believers to become established in the faith and to take refuge in the Buddha, the Dhamma and the Sangha; if he causes his parents who do not observe the precepts to become established in morality; if he causes his miserly parents to become generous so that they come to share their wealth with the poor and the needy; if he causes his ignorant parents to become established in the knowledge of the Four Truths, then such a person repays and more than repays his parents for what they have done for him. (paras 33, 34)

(e) There are two kinds of happiness: the happiness of the home life and the happiness of homelessness; the happiness of homelessness is superior.

...the happiness of the senses and happiness of renunciation; the happiness of renunciation is superior. ...tainted happiness and untainted happiness; ... carnal and non-carnal happiness; ... and ignoble and noble happiness; ... bodily and mental happiness; mental happiness is superior. (paras 65 to 71)

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3 Tika Nipāta Pāḷi

(a) The fool can be known by three things: by his conduct in deed, word and thought. So also the wise man can be known by three things: by his conduct in deed, word and thought. (para 3)

(b) There are three places a sovereign king should not forget: his birth place, the place where he was crowned as king and the site of battle in which he conquered his enemies. There are three places a bhikkhu should not forget: the place of renunciation, the place where he achieved the knowledge of the Four Noble Truths and the place where he attained arahatship. (para 12)

(c) He who devotes himself earnestly to his business in the morning, in the daytime and in the evening will prosper and grow in wealth; the bhikkhu who devotes himself earnestly to development of concentration in the morning, in the daytime and in the evening will progress and gain advancement in his spiritual work. (para 19)

(d) These three types of persons are found in the world: one with a mind like an open sore; one with a mind like a flash of lightning; one with a mind like a diamond. One who is irascible and very irritable, displaying anger, hatred and sulkiness; such a one is said to be a person with a mind like an open sore. One who understands the Four Noble Truths correctly is said to have a mind like a flash of lightning. One who has destroyed the mind-intoxication defilements and realized the liberation of mind and the liberation by knowledge is said to have a mind like a diamond. (para 25)

(e) There are these three kinds of individuals in the world: one who speaks words reeking with foul smell; one who speaks words of fragrance; and one who speaks words sweet as honey. (para 28)

(f) There are three root causes for the origination of actions (*kamma*): greed, hatred and ignorance. An action done in greed, hatred and ignorance will ripen wherever the individual is reborn; and wherever the action ripens, there the individual reaps the fruit (*vipāka*) of the action, be it in this life, in the next life or in future existences. (para 38)

(g) He who prevents another from giving alms hinders and obstructs three persons. He causes obstruction to the meritorious act of the donor; he obstructs the recipient in getting his gift; he undermines and harms his own character. (para 58)

(h) Three dangers from which a mother cannot shield her son nor the son his mother: old age, disease and death. (para 63)

(i) The well-known sutta, Kesamutti Sutta, also known as Kālāma Sutta, appears as the fifth sutta in the Mahā Vagga of the Tika Nipāta. At Kesamutta, a small town in the Kingdom of Kosala, the Buddha thus exhorted the Kālāmas, the inhabitants of the town: "Do not be led by reports or traditions, or hearsay. Do not be led by the authority of religious texts, nor by mere logic or inference, nor by considering appearances, nor by speculative opinion, nor by seeming possibilities, nor because one's own teacher has said so. Oh Kālāmas, when you know for yourselves that certain things are wrong, unwholesome, bad, then give them up; when you know for yourselves that certain things are right, wholesome, good, then accept them, follow them." (para 66)

(j) A bhikkhu devoted to the holy life should pay equal attention to three factors in turn, namely, concentration, energetic effort and equanimity, and not exclusively to one of these factors only. If he gives regular attention to each of them, his mind will become soft, pliant, malleable, lucid and well concentrated, ready to be directed to whatever mental states are realizable by supernormal knowledge. (para 103)

(k) There are three rare persons in the world: a *tathāgata* who is a perfectly enlightened one is rare in the world; a person who can expound the teaching and discipline as taught by the Buddha is rare in this world; and a person who is grateful and thankful is rare in the world. (para 115)

(l) Whether a *tathāgata* appears in the world or not, the fact remains as a firm and inevitable condition of existence that all conditioned formations are impermanent, that all conditioned formations are subject to suffering, that all things are devoid of self. (para 137)

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4 Catukka Nipāta Pāḷi

(a) These four persons are found in the world: he who goes with the stream; he who goes against the stream; he who stands firm; he who has crossed over to the other shore and stands on dry land.

The person who indulges in sense desires and commits wrong deeds is one who goes with the stream. He who does not indulge in sense desires or commit wrong deeds, but lives the pure, chaste life, struggling painfully and with difficulty to do so, is one who goes against the stream. He who stands firm is the person, who having destroyed the five lower fetters is reborn spontaneously in the Brahmā realm, where he realizes *nibbāna* without ever returning to the sensuous sphere. The one who has gone to the other shore standing on dry land is the person who has destroyed all the mental intoxicants, and who has realized, in this very life, by himself, the liberation of the mind and liberation by knowledge. (para 5)

(b) There are four Right Efforts:

(i) The energetic effort to prevent evil, unwholesome states of mind from arising;

(ii) the energetic effort to get rid of evil, unwholesome states of mind that have already arisen;

(iii) the energetic effort to arouse good, wholesome states of mind that have not yet arisen;

(iv) the energetic effort to develop and bring to perfection the good and wholesome states of mind already arisen. (para 13)

(c) As a *tathāgata* speaks, so he acts; as he acts, so he speaks. Therefore he is called a *tathāgata*. (para 23)

(d) There are four highest kinds of faith: the *tathāgata*, the holiest and fully enlightened, is the highest among all living beings. Among all conditioned things, the Noble Path of Eight Constituents is the highest. Among all conditioned and unconditioned things, *nibbāna* is the highest. Amongst all groups of men, the order of the *tathāgata*, the Sangha made up of the four pairs of noble men, the eight *ariyas* is the highest.

For those who have faith in the highest, namely, the Buddha, the path, the *nibbāna* and the *ariyas*, the highest result will be theirs. (para 34)

(e) There are four ways of dealing with questions:

(i) Some should be given direct answers;

(ii) Others should be answered by way of analysing them;

(iii) Some questions should be answered by counter-questions;

(iv) Lastly, some questions should simply be put aside. (para 42)

(f) There are four distortions (*vipallāsas*) in perception, thought and view. To hold that there is permanence in the impermanent; to hold that there is happiness in the suffering; to hold the there is *atta* where there is no *atta*; to hold that there is pleasantness (*subha*) in that which is foul. (para 49)

(g) When Nakulapitā and Nakulamātā express their wish to the Buddha to be in one another's sight as long as the present life lasts and in the future life as well, the Buddha advises them to try to have the same faith, the same virtue, the same generosity and the same wisdom; then they will have their wish fulfilled. (paras 55-56)

(h) He who gives food gives four things to those who receive it. He gives them long life, beauty, happiness and strength. The donor himself will be endowed with long life, beauty, happiness and strength wherever he is born in the human or the *deva* world. (para 57)

(i) There are four subjects not fit for speculative thought (*acinteyyāni*). They are: the specific qualities of a Buddha (*buddhavisayo*); a person's *jhāna* attainment; the results of *kamma*; and the nature of the world. These imponderables are not to be pondered upon; which, if pondered upon, would lead one to mental distress and insanity. (para 77)

(j) There are four things concerning which no one whether *samaṇa*, *brāhmaṇa*, *deva*, *māra* or anyone else in the world can give a guarantee:

(i) That which is liable to decay should not decay;

(ii) That which is liable to illness should not fall ill;

(iii) That which is liable to die should not die; and

(iv) That no resultant effect should come forth from those evil deeds done previously. (para 182)

(k) There are four ways by which a person's character may be judged:

His virtue can be known by a wise and intelligent person paying close attention after living together with him for a very long time. His integrity can be known by a wise and intelligent person by having dealings with him, paying close attention for a period of long time. His fortitude can be known by a wise and intelligent person by observing him in close attention in times of misfortune. His wisdom can be judged by a wise and intelligent person when conversing with him on various subjects over a long period of time. (para 192)

(l) There are four things conducive to the growth of wisdom: associating with a good person; hearing the good Dhamma; maintaining a right attitude of mind and leading a life in accordance with the Dhamma. (para 248)

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5 Pañcaka Nipāta Pāḷi

(a) There are five strengths possessed by a person in training for higher knowledge: faith, shame (to do evil), moral dread, energy and insight-knowledge. He believes in the enlightenment of the Buddha; he feels ashamed of wrong conduct in deed, word and thought; he dreads anything evil and unwholesome; he arouses energy to abandon everything unwholesome and to acquire everything that is wholesome; he perceives the phenomenon of constant rising and ceasing and he is thus equipped with insight which will finally lead him to *nibbāna*, destruction of suffering. (para 2)

(b) There are also five strengths, namely faith, energy, mindfulness, concentration and insight-knowledge. The strength of the faith is seen in the four characteristic qualities of a stream-winner; the strength of energy is seen in the four Right Efforts; the strength of mindfulness is seen in the four methods of steadfast mindfulness and the strength of concentration is seen in the four *jhānas*; the strength of the insight-knowledge is seen in the perception of the phenomenon of constant arising and ceasing, an insight which will finally lead to *nibbāna*. (para 14)

(c) Impurities that defile gold are iron, tin, lead, silver and other metals. Impurities that defile mind are sensuous desire, ill will, sloth and torpor, restlessness and worry, sceptical doubts. (para 23)

(d) A giver of alms surpasses a non-giver in five aspects, namely, in life-span, beauty, happiness, fame and power, whether both be reborn in the *deva* world or the human world. This difference in five aspects will persist until liberation is achieved. Then there is no distinction between the liberation of one and the other or between one *arahat* and the other. (para 31)

(e) There are five contemplations which ought to be practised by everyone, bhikkhus or lay folks, men and women:

> "I am certain to become old. I cannot avoid ageing."

"I am certain to become ill and diseased, I cannot avoid illness."

"I am certain to die. I cannot avoid death."

"All things dear and beloved will not last. They will be subject to change and separation."

"My *kamma* (past and present actions) is my only property, *kamma* is my only heritage, *kamma* is the only cause of my being, *kamma* is my only kin, my only protection. Whatever actions I do, good or bad, I shall become their heir." (para 57)

(f) Five standards which should be set up for teaching the Dhamma: the Dhamma should be taught in graduated discourses; the Dhamma should be given as a well-reasoned discourse; the Dhamma should be given out of compassion and sympathy; the Dhamma should not be given for the sake of worldly gain and advantage; the Dhamma should be taught without alluding to oneself or the others. (para 159)

(g) There are five ways of getting rid of a grudge: if a grudge arises towards any person, then one should cultivate loving-kindness, or compassion or equanimity towards him. Or one should pay no attention to him and give no thought to him. Or one may apply the thought: his only property is his actions; whatever he does, good or bad, he will be the heir to that. In these ways all grudges that have arisen can be removed. (para 161)

(h) Wrong occupations which should not be followed by a lay disciple: trading in arms and weapons; trading in living beings; trading in meat; trading in intoxicants; trading in poison. (para 177)

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6 Chakka Nipāta Pāḷi

(a) There are six things which are unsurpassed: the noblest things seen, the noblest things heard, the noblest gain, the noblest learning, the noblest service, and the noblest reflection. The sight of the *tathāgata* or the *tathāgata's* disciples is the noblest thing seen. The hearing of the Dhamma from the *tathāgata* or his disciples is the noblest thing heard. Faith in the *tathāgata* or his disciples is the noblest gain. Learning supreme virtue *(adhisīla)*, supreme mind development *(adhicitta)*, supreme wisdom *(adhipaññā)* is the noblest learning. Serving the *tathāgata* or his disciples is the noblest service. Reflecting on the virtues of the *tathāgata* or his disciples is the noblest reflection. (para 30)

(b) There are six kinds of suffering in the world for one who indulges in sense-pleasures: poverty, indebtedness, owing interest, being demanded repayment, being pressed and harassed by creditors, imprisonment. Similarly in the teaching of the *ariyas*, a person is regarded to be poor and destitute who lacks faith in things that are meritorious, who has no shame and no scruples, no energy and no understanding of things that are good, and who conducts himself very badly in deed, word and thoughts. (para 45)

(c) There are six steps to gain liberation: sense-control provides the basis for morality. Morality gives the foundation to Right Concentration. Right Concentration provides the basis for understanding of the true nature of physical and mental phenomena. With the understanding of the true nature of the physical and the mental phenomena comes disenchantment and non-attachment. Where there is disenchantment and non-attachment, there arises the knowledge and vision of liberation. (para 50)

(d) There are six things to be known: sense-desires, feelings, perceptions, moral intoxicants (*āsavas*), *kammas* and *dukkha*. Their causal origin should be known, their diversity, their resulting effects, their cessation and the way leading to their cessation should be known.

The way leading to the cessation of all the dhammas is the Noble Path of Eight Constituents. (para 63)

(e) There are six things which appear very rarely in the world: rare is the appearance in the world of a perfectly enlightened Buddha; rare is the appearance of one who teaches the Dhamma and Vinaya as proclaimed by the Buddha; rare it is to be reborn in the land of the *ariyas*; rare it is to be in the possession of unimpaired physical and mental faculties; rare it is to be free from dumbness and stupidity; rare it is to be endowed with the desire for doing good, wholesome things. (para 96)

(f) There are six benefits in realizing the *sotāpatti*:

- (i) Firm faith in the Dhamma,
- (ii) Impossibility of falling back,
- (iii) A limit to suffering in the round of existences (no more than seven more existences),
- (iv) Being endowed with supramundane knowledge which is not shared by the common worldling,
- (v) And (vi) clear understanding of the causes and the phenomena arising from them. (para 97)

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7 Sattaka Nipāta Pāḷi

(a) There are seven factors for winning respect and esteem of fellow bhikkhus: having no desire for gain; not wanting to be shown reverence but indifferent to attention; being ashamed of doing evil; being fearful of doing evil; having little want; and having the right view. (para 1)

(b) A bhikkhu becomes an eminent field for sowing seeds of merit, when he knows the text of the teaching, knows the meaning of the teaching, also knows himself, knows the proper limit for acceptance of offerings, knows the proper time for various activities, knows his audience, and knows the spiritual tendency of an individual. (para 68)

(c) If a bhikkhu develops his mind in the four methods of steadfast mindfulness, the four right efforts, the four bases of psychic power, the five faculties, the five strengths, the seven factors of enlightenment, the Noble Path of Eight Constituents, he will be freed of the mental intoxicants, without any attachment, whether he wishes or not for liberation. (para 71)

(d) Short is the life of a man, just like the dew-drop on the tip of a blade of the grass; a bubble appearing on the water when rain falls; a line drawn on water with a stick; a mountain stream; a lump of spittle on the tip of the tongue; a piece of meat thrown into an extremely hot iron pot; and a cow being led to be slaughtered—whenever she lifts a leg, she will be closer to slaughter, closer to death. (para 74)

(e) Those teachings that lead to disenchantment, entire turning away from worldliness, non-attachment, cessation and calm, direct knowledge, enlightenment and *nibbāna*—such teachings may be taken as the true Dhamma and discipline, as the Buddha's teaching. (para 83)

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8 Aṭṭhaka Nipāta Pāḷi

(a) There are eight benefits accruing from practice of meditation on loving-kindness: whosoever practises meditation on loving-kindness enjoys sound sleep, wakes up fresh and well, is not disturbed by bad dreams, is regarded with esteem by men, is treated with respect by non-humans, is accorded protection by the *devas*, is not hurt by fire, poison or weapons and is destined to reappear in the Brahmā realm.

(b) There are eight worldly conditions, the vicissitudes of life that keep the world turning around: gain, loss, fame, disrepute, praise, blame, happiness, suffering. (para 546)

(c) There are eight strengths: the strength of a child lies in crying; of a woman in her anger; of a bandit in his arms; of a king in his sovereignty; of an unwise man in censure and reviling; of a wise man in careful consideration of pros and cons; of a man of knowledge in caution; and the strength of a bhikkhu lies in his fortitude and forbearance. (para 27)

(d) Eight great reflections of the Venerable Anuruddha on the Dhamma: this Dhamma is for one with few wants, not for one who wants much; this Dhamma is for the contented, not for one hard to be satisfied; this Dhamma is for the one who loves solitude, not for the one who loves company; this Dhamma is for the energetic, not for the indolent; this Dhamma is for the one of vigilant mindfulness, not for the heedless; this Dhamma is for the one of the concentrated mind, not

for the distracted; this Dhamma is for the wise, not for the unintelligent; this Dhamma is for the one who delights in *nibbāna*, not for the one who rejoices in worldliness (conceit, craving and wrong view). (para 30)

(e) There are eight types of speech by an ariya: having not seen, he says he has not seen; having not heard, he says he has not heard; having not sensed, he says he has not sensed; having not known, he says he has not known. Having seen, he says he has seen; having heard, says he has heard; having sensed, he says he has sensed and having known, he says he has known. (para 68)

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9 Navaka Nipāta Pāḷi

(a) Nine practices not indulged in by *arahats*: an *arahat* does not does not intentionally take the life of a being; does not take, with the intention of stealing, what is not given; does not engage in sexual intercourse; does not speak what is not true knowing that it is not true; does not enjoy the pleasures of the senses; is not biased through favouritism, through hatred, through delusion or through fear. (para 7)

(b) There are nine characteristics of a layman's residence which a bhikkhu should not visit or stay in: where a bhikkhu is not greeted or shown signs of welcome, or offered a seat; where alms are kept hidden; where little is given away although much can be afforded; where inferior alms are offered although better alms are available; where the offering is made in a disrespectful manner; where the layman does not come near the bhikkhu to listen to the Dhamma, and where little interest is shown in the exposition of Dhamma. (para 17)

(c) There are nine ways in which a grudge is formed: he has done me harm, he is doing me harm, he will do me harm; he has done harm to one dear to me, he is doing harm to one dear to me, he will do harm to one dear to me; he has done good to one disliked by me; he is doing good to one disliked by me; he will do good to one disliked by me. (para 29)

(d) There are nine things which should be eliminated in order to achieve realization of *arahatta phala*: lust, ill will, ignorance, anger, grudge, ingratitude, envy, jealousy, meanness. (para 62)

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10 Dasaka Nipāta Pāḷi

(a) There are ten benefits of being established in *sīla*, (morality): one who is established in *sīla* feels pleased; feeling pleased he feels glad; feeling glad, he is delightfully satisfied; being delightfully satisfied he becomes calm; when he is calm, he feels happiness; when he feels happiness, his mind becomes concentrated; with concentrated mind, he sees things as they really are; seeing things as they really are, he becomes disenchanted and dispassionate towards them; where there is no more passion or attachment, he achieves liberation of mind and liberation by knowledge. (para 1)

(b) There are ten fetters: personality belief (*sakkāyadiṭṭhi*), sceptical doubts, mistaking mere rites and ceremony as the true path, sense-desire, ill will, attachment to

the *rūpa* realm, attachment to the *arūpa* realm, conceit, restlessness, ignorance. (para 12)

(c) Just as a young man or woman looks into the mirror to find out if there are any blemishes on the face, so also it is necessary for a bhikkhu to engage in occasional self-examination to see whether covetousness, ill will, sloth and torpor have arisen in him or not; whether worry and excitement, and doubts exist in him; whether he is free from anger and if his mind is defiled or not by unwholesome thoughts; whether his body is at ease without restlessness; whether he is beset by laziness or not; and whether he has concentration of mind with clear comprehension. (para 51)

(d) There are ten dhammas possessed by one who has become accomplished, an *arahat*: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, Right Knowledge, Right Liberation, (para 112).

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11 Ekādasaka Nīpata Pāḷi

(a) There are eleven kinds of destruction any one of which is likely to befall a bhikkhu who insults the fellow bhikkhus of the community: lack of progress in his efforts; declining from the stage already achieved; tainted and defiled understanding of the Dhamma; being overcome by his own conceit; unhappiness in leading the holy life; liability to commit offenses against the disciplinary rules; likelihood of returning to the household life; likelihood of being afflicted with an incurable disease; likelihood of being mentally deranged; dying with a confused mind and likelihood of being reborn in the lower worlds. (para 6)

(b) There are eleven benefits derived from cultivation and development of loving-kindness, when frequently practised and firmly established: one sleeps soundly and wakes peacefully with no bad dreams; one is regarded with esteem by men; is treated with respect by non-humans; is protected by *devas*; is unharmed by fire, poison or weapons; one's mind is easily concentrated; the features of one's face are serene, one will die with an unconfused mind; if one does not attain the state of *arahat*, one will be reborn in the Brahmā realm. (para 15)

8

KHUDDAKA NIKĀYA

Of all the five *nikāyas* Khuddaka Nikāya contains the largest number of treatises (as listed below) and the most numerous categories of Dhamma. Although the word *khuddaka* literally means minor or small, the actual content of this collection can by no means be regarded as minor, including as it does the two major divisions of the Piṭaka, namely, the Vinaya Piṭaka and the Abhidhamma Piṭaka according to one system of classification. The miscellaneous nature of this collection, containing not only the discourses by the Buddha but compilations of brief doctrinal notes mostly in verse, accounts of personal struggles and achievements by *theras* and *therīs* also in verse, the birth stories, the history of the Buddha, etc., may account for its title.

The following is the list of treatises of Khuddaka Nikāya as approved by the Sixth International Buddhist Synod:

A. Vinaya Piṭaka
B. Abhidhamma Piṭaka
C. Suttas not included in the first four *nikāyas*
    1. Khuddakapāṭha
    2. Dhammapada
    3. Udāna
    4. Itivuttaka
    5. Suttanipāta
    6. Vimānavatthu
    7. Petavatthu
    8. Theragāthā
    9. Therīgāthā
    10. Jātaka
    11. Niddesa (Mahā, Cūḷa)
    12. Paṭisambhidā Magga
    13. Apadāna
    14. Buddhavaṃsa

15. Cariyā Piṭaka
16. Netti
17. Peṭakopadesa
18. Milindapañha

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1 Khuddakapāṭha Pāḷi

First of the treatises in this *nikāya*, Khuddakapāṭha contains "readings of minor passages" most of which are also found in other parts of the Tipiṭaka. It is a collection of nine short formulae and the suttas used as a manual for novices under training, namely: (a) The Three Refuges; (b) The ten precepts; (c) The thirty-two parts of the body; (d) simple Dhamma for novices in the form of a catechism; (e) Maṅgala Sutta; (f) Ratana Sutta; (g) Tirokuṭṭa Sutta; (h) Nidhikaṇḍa Sutta; (i) Mettā Sutta.

Taking refuge in the Three Gems: the Buddha, the Dhamma and the Sangha, by reciting the formulae, "I take refuge in the Buddha, I take refuge in the Dhamma, I take refuge in the Sangha," is a conscious act of expression of complete faith in the Three Gems, not mere profession of superficial belief nor a rite of traditional piety. It implies (i) one's humility; (ii) one's acceptance of the Three Gems as one's guiding principles and ideals; (iii) acceptance of discipleship and (iv) homage.

In the section on Kumāra pañha, questions for young boys, the Dhamma is tailored to suit the young intellect of the novices:

What is the one?

—The nutrient which sustains the life of the beings.

What are the two?

—*Nāma* and *rūpa*.

What are the three?

—pleasant, unpleasant, neutral *vedanās*.

What are the four?

—The Four Noble Truths.

What are the five?

—The five groups of grasping.

What are the six?

—The six bases of senses.

What are the seven?

—The seven factors of enlightenment.

What are the eight?

—The Noble Path of Eight Constituents.

What are the nine?

—The nine abodes or types of beings.

What are the ten?

—The ten demeritorious courses of action.

Mahā Maṅgala Sutta, the discourse on the great blessings, is a famous sutta, cherished highly in all Buddhist countries. It is a comprehensive summary of Buddhist ethics for the individual as well as for the society, composed in elegant verses. The thirty-eight blessings enumerated in the sutta as unfailing guides throughout one's life start with advice on "avoidance of bad company" and provides ideals and practices basic to all moral and spiritual progress, for the welfare and happiness of the individual, the family and the community. The final blessing is on the development of the mind which is unruffled by the vagaries of fortune, unaffected by sorrow, cleansed of defilements and which thus gains liberation—the mind of an *arahat*.

The Ratana Sutta was delivered by the Buddha when Vesāli was plagued by famine, disease, etc. He had been requested by the Licchavi princes to come from Rājagaha countering the plagues, by invocation of the truth of the special qualities of the Three Gems: the Buddha, the Dhamma and the Sangha.

The Mettā Sutta was taught to a group of bhikkhus who were troubled by non-human beings while sitting in meditation at the foot of secluded forest trees. The Buddha showed them how to develop loving-kindness towards all beings, the practice which will not only protect them from harm but will also serve as a basis for insight through attainment of *jhāna*.

The Khuddakapāṭha which is a collection of these nine formulae and suttas appeared to be arranged in such a way as to form a continuous theme demonstrating the practice of the holy life: how a person accepts the Buddha's teaching by taking the refuge in the Three Gems; then how he observes the ten precepts for moral purification. Next he takes up a meditation subject, the contemplation of thirty-two constituents of the body, to develop non-attachment. He is shown next the virtues and merits of giving and how one handicaps oneself by not performing acts of merit. In the meanwhile he safeguards himself by reciting the Maṅgala Sutta and provides protection to others by reciting the Ratana Sutta. Finally, he develops loving-kindness towards all beings, thereby keeping himself safe from harm; at the same time he achieves *jhāna* concentration which will eventually lead him

to reach the goal of spiritual life, *nibbāna*, by means of knowledge of insight and the path.

2 The Dhammapada Pāḷi

It is a book of the Tipiṭaka which is popular and well-known not only in the Buddhist countries but also elsewhere. The Dhammapada is a collection of the Buddha's words or basic and essential principles of the Buddha's teaching. It consists of 423 verses arranged according to the topics in twenty-six *vaggas* or chapters.

Verse 183 gives the teachings of the Buddha in a nutshell: abstain from all evil; promote (develop) what is good and purify your mind. Each stanza is packed with the essence of truth which illumines the path of a wayfarer. Many are the Dhammapada verses which find their way into the writings and everyday speech of the Buddhists. One can get much sustenance and encouragement from the Dhammapada not only for spiritual development but also for everyday living.

The Dhammapada describes the path which a wayfarer should follow. It states (in verses 277, 278 & 279) that all conditioned things are transitory and impermanent; that all conditioned things are subject to suffering; and that all things (*dhammas*) are insubstantial, incapable of being called one's own. When one sees the real nature of things with Vipassana insight, one becomes disillusioned with the charms and attractions of the five aggregates. Such dillusionment constitutes the path of purity (*nibbāna*).

Verse 243 defines the highest form of impurity as ignorance (*avijjā*) and states that the suffering in the world can be brought to an end only by the destruction of craving or hankering after sensual pleasures. Greed, ill will and ignorance are described to be as dangerous as fire and unless they are held under restraint, a happy life is impossible both now and thereafter.

Avoiding the two extremes, namely, indulgence in a life of sensual pleasure and the practice of self-mortification, one must follow the middle path, the Noble Path of Eight Constituents, to attain perfect peace, *nibbāna*. Attainment of the lowest stage (*sotāpatti magga*) on this path shown by the Buddha is to be preferred even to the possession of the whole world (V.178). The Dhammapada emphasizes that one makes or mars oneself, and no one else can help one to rid oneself of impurity. Even the Buddhas cannot render help; they can only show the way and guide; a man must strive for himself.

The Dhammapada recommends a life of peace and nonviolence and points out the eternal law that hatred does not cease by hatred, enmity is never overcome by enmity but only by kindness and love (V.5). It advises one to conquer anger by loving-kindness, evil by good, miserliness by generosity, and falsehood by truth.

The Dhammapada contains gems of literary excellence, filled with appropriate similes and universal truths and is thus appealing and edifying to readers all over the world. It serves as a digest of the essential principles and features of the Buddha Dhamma as well as the wisdom of all ages.

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3 Udāna Pāḷi

An *udāna* is an utterance mostly in verse form inspired by a particularly intense emotion. This treatise is a collection of eighty joyful utterances made by the Buddha on unique occasions of sheer bliss; each *udāna* in verse is accompanied by an account in prose of the circumstances that led to its being uttered.

For example in the first Bodhivagga Sutta are recorded the first words spoken aloud by the newly enlightened Buddha in three stanzas beginning with the famous opening lines: "*yadā have pātubhavanti dhammā, ātāpino jhāyato brāhmaṇassa.*"

For seven days after his enlightenment, the Buddha sat at the foot of the Bodhi tree feeling the bliss of liberation. At the end of seven days he emerged from this *phala samāpatti* (sustained absorption in fruition-mind), to deliberate upon the principle of Dependent Origination: When this is, that is (*imasmiṃ sati, idaṃ hoti*); this having arisen, that arises (*imassuppādā, idaṃ uppajjati*); when this is not, that is not (*imasmiṃ asati, idaṃ na hoti*); this having ceased, that ceases (*imassa nirodhā, idaṃ nirujjhati*).

In the first watch of the night, when the principle of the origin of the whole mass of suffering was thoroughly grasped in a detailed manner in the order of arising, the Buddha uttered this first stanza of joy:

"When the real nature of things becomes clear to the ardently meditating recluse, then all his doubts vanish, because he understands what that nature is as well as its cause."

In the second watch of the night, his mind was occupied with the principle of Dependent Origination in the order of ceasing. When the manner of cessation of suffering was thoroughly understood, the Buddha was moved again to utter a second stanza of jubilation:

"When the real nature of things becomes clear to the ardently meditating recluse, then like the sun that illumines the sky, he stands repelling the dark hosts of *māra*."

4 Itivuttaka Pāḷi

The fourth treatise contains 112 suttas divided into four *nipātas* with verses and prose mixed, one supplementing the other. Although the collections contain the inspired sayings of the Buddha as in *udāna*, each passage is preceded by the phrase, "*iti vuttaṃ bhagavata*" ("thus was said by the Buddha"), and reads like a personal notebook in which are recorded short pithy sayings of the Buddha.

The division into *nipātas* instead of *vaggas* denotes that the collection is classified in ascending numerical order of the categories of the Dhamma as in the *nipātas* of the Aṅguttara. Thus in Ekaka Nipāta are passages dealing with single items of the Dhamma: "Bhikkhus, abandon craving; I guarantee attainment of the state of an *anāgāmi* if you abandon craving." In Duka Nipāta each passage deals with units of two items of the Dhamma: there are two forms of *nibbāna dhātu*, namely, *sa-upādisesa nibbāna dhātu*, with the five *khandhas* still remaining, and *anupādisesa nibbāna dhātu*, without any *khandha* remaining.

* * *

5 Suttanipāta Pāḷi

As well-known as Dhammapada, Sutta Nipāta is also a work in verse with occasional introduction in prose. It is divided into five *vaggas*: (i) Uraga Vagga of twelve suttas; (ii) Cūḷa Vagga of fourteen suttas; (iii) Mahā Vagga of twelve suttas; (iv) Aṭṭhaka Vagga of sixteen suttas; (v) Pārāyana Vagga of sixteen questions.

In the twelve suttas of the Uraga Vagga are found some important teachings of the Buddha which may be practised in the course of one's daily life:

"True friends are rare to come by these days; a show of friendship very often hides some private ends. Man's mind is defiled by self-interest, so, becoming disillusioned, he roams alone like a rhinoceros."(Khaggavisāna Sutta)

"Not by birth does one become an outcast, not by birth does one become a *brāhmaṇa*";

By one's action one becomes an outcast, by one's action one becomes a *brāhmaṇa*. (Vasala Sutta)

"As a mother even with her life protects her only child, so let one cultivate immeasurable loving-kindness towards all living beings."(Mettā Sutta)

Pārāyana Vagga deals with sixteen questions asked by sixteen brahmin youths while the Buddha is staying at Pāsānaka shrine in the country of Magadha. The Buddha gives his answers to each of the questions asked by the youths. Knowing the meaning of each question and that of the answer given by the Buddha, if one practises the Dhamma as instructed in this sutta, one can surely reach the other shore, which is free from ageing and death. The Dhamma in this sutta is known as *pārāyana*. (Vasala Sutta)

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6 Vimāna Vatthu Pāḷi

Vimāna means mansion. Here it refers to celestial mansions gained by beings who have done acts of merit. In this text are eighty-five verses grouped in seven *vaggas*. In the first four *vaggas*, celestial females give an account of the acts of merit they have performed in previous existences as human beings and of their rebirth in *deva* realms where magnificent mansions await their appearance. In the last three *vaggas* the celestial males tell their stories.

The Venerable Mahā Mogallāna, who could visit the *deva* realm, brought back stories as told to him by the *devas* concerned and recounted them to the Buddha who confirmed the stories by supplying more background details to them. These discourses were given with a view to bring out the fact that the human world offers plenty of opportunities for performing meritorious acts. The objective for such discourses was is to refute the wrong views of those who believe that nothing exists after this life (the annihilationists) and those who maintain that there is no resultant effect to any action.

Of the eighty-five stories described, five stories concern those who have been reborn in the *deva* world having developed themselves to the stage of the *sotāpanna* in their previous existences; two stories on those who have paid homage to the Buddha with clasped hands; one on those who had expressed words of jubilation at the ceremony of building a monastery for the Sangha; two stories on those who have observed the moral precepts; two stories on those who have observed the precepts and given alms; and the rest deal with those who have been reborn in the *deva* world as the wholesome result of giving alms only.

The vivid accounts of the lives of the *devas* in various *deva* abodes serve to show clearly that the higher beings are not immortals, nor creators, but are also evolved conditioned by the result of their previous meritorious deeds. They too are subject to the laws of *anicca*, *dukkha* and *anattā* and have to strive themselves to achieve the deathless state of *nibbāna*.

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7 Peta Vatthu Pāḷi

The stories of *petas* are graphic accounts of the miserable beings who have been reborn in unhappy existences as a consequence of their evil deeds. There are fifty-one stories divided into four *vaggas*, describing the life of misery of the evil doers, in direct contrast to the magnificent life of the *devas*.

Emphasis is again laid on the beneficial effects of giving; whereas envy, jealousy, miserliness, greed and wrong views are shown to be the causes of ones appearance in the unhappy world of the *petas*. The chief suffering in this state is the severe lack of food, clothing and dwelling places for the condemned being. A certain and immediate release from such miseries can be given to the unfortunate being if his former relatives perform meritorious deeds and share their merits with him. In Tirokuttapeta Vatthu, a detailed account is given on how King Bimbisāra brings relief to his former relatives who are unfortunately suffering as *petas* by making generous offerings of food, clothing and dwelling places to the Buddha and his company of bhikkhus and sharing the merit thus accrued with the *petas* who have been his kith and kin in previous lives.

* * *

8 The Thera Gāthā Pāḷi and
9 The Therī Gāthā Pāḷi

These two treatises form a compilation of delightful verses uttered by some two hundred and sixty-four *theras* and seventy-three *therīs* through sheer exultation and joy that arose out of their religious devotion and inspiration. These inspiring verses gush forth from the hearts of bhikkhus and bhikkhunis after their attainment of arahatship as an announcement of their achievement and also as statement of the effort which has led to their final enlightenment.

It may be learnt from these jubilant verses how a trifling incident in life, a trivial circumstance, can become the starting point of spiritual effort which culminates in the supreme liberation. But for some of the *theras* the call came early to them to forsake the homelife and take to the life of the homeless recluse. Their struggle was hard because of the inner fight between the forces of good and evil. They had a good fight and they have won by virtue of their resolution and ardent determination. The crippling bonds of greed, hatred and ignorance have been broken asunder and they are freed. In sheer exultation, they utter forth these inspiring verses proclaiming their freedom and victory. Some of these *theras* reach the sublime height of poetic beauty when they recount their solitary life in the quiet glades and groves of the forest, the beauteous nature that surrounds them, and the peace and calm that has facilitated their meditation.

Although the verses in the Therī Gāthā lack the poetic excellence and impassioned expression of love of solitude that characterize the verses in the Thera Gāthā, they nevertheless reflect the great piety and unflinching resolution with which the *therīs* have struggled to reach the goal. One distinguishing feature of the struggle of the *therīs* is that many of them

receive the final impetus to seek solace in holy life through an emotional imbalance they have been subject to, for example, loss of the dear one as in the case of Paṭācārā, or through intense personal suffering over the death of a beloved son as suffered by Kisā Gotamī.

Both the Thera Gāthā and the Therī Gāthā provide us with shining, inspiring models of experience, so consoling and so uplifting, so human and true to life, leading us on to the path of the holy life, stimulating us when our spirit drops, our mind flags, and guiding us through internal conflicts and set-backs.

These *gāthās* may be enjoyed simply as beautiful poems with exquisite imagery and pleasing words or they may be contemplated on as inspiring messages with deep meaning to uplift the mind to the highest levels of spiritual attainment.

"Rain god! My abode has a roofing now for my comfortable living; it will shield me from the onset of wind and storm. Rain god! Pour down to thy heart's content; my mind is calm and unshakable, free from fetters. I dwell striving strenuously with untiring zeal. Rain god! Pour down to thy heart's content." (verse 325)

The bhikkhu has now his "abode" of the five *khandhas* well protected by "the roofing and walls" of sense restraints and *paññā*. Thus he lives comfortably, well shielded from the rains and storms of lust, craving and attachments. Undisturbed by the pouring rain, and whirling winds of conceit, ignorance, hatred, he remains calm and composed, unpolluted. Although he lives in security and comfort of liberation and calm, he keeps alert and mindful, ever ready to cope with any emergency that may arise through lack of mindfulness.

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10 Jātaka Pāḷi
Birth-stories of the Buddha

These are the stories of the previous existences of Gotama Buddha, while he was as yet only a *bodhisatta*. The Jātaka is an extensive work in verses containing five hundred and forty-seven stories or previous existences as recounted by the Buddha (usually referred to in Burma as 550 stories). The treatise is divided into *nipātas* according to the number of verses concerning each story. The one verse stories are classified as Ekaka Nipāta, the two verse stories come under Duka Nipāta etc. It is the commentary to the verses which gives the complete birth-stories.

In these birth-stories are embedded moral principles and practices which the *bodhisatta* had observed for self-development and perfection to attain Buddhahood.

11 Niddesa Pāḷi

This division of Khuddaka Nikāya consists of two parts: Mahā Niddesa (the major exposition) which is the commentary on the fourth *vagga* (Aṭṭhaka) of the Sutta Nipāta, and Cūḷa Niddesa (the minor exposition) which is the commentary on the fifth *vagga* (Pārāyana) and on the Khaggavisāna Sutta in the first *vagga*. Attributed to the Venerable Sāriputta, these exegetical works contain much material on the Abhidhamma and constitute the earliest forms of commentaries, providing evidence of commentarial tradition many centuries before the Venerable Buddhaghosa appeared on the scene.

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12 Paṭisambhidā Magga Pāḷi

This treatise, entitled the Path of Analysis, is attributed to the Venerable Sāriputta. It deals with the most important teachings of the Buddha analytically in the style of the Abhidhamma. It is divided into three main *vaggas*, namely, Mahā Vagga, Yuganaddha Vagga and Paññā Vagga. Each *vagga* consists of ten sub-groups, named *kathās*, such as Ñāṇa Kathā, Diṭṭhi Kathā etc.

The treatment of each subject is very detailed and provides a theoretical foundation for the practice of the path.

13 Apadāna Pāḷi

This is a biographical work containing the life stories (past and present) of the Buddha and his *arahat* disciples. It is divided into two divisions: the Therāpadāna, giving the life stories of the Buddha, of forty-one *paccekabuddhas* and of five hundred and fifty-nine *arahats* from the Venerable Sāriputta to the Venerable Raṭṭhapāla; and Therīpadāna, with the life stories of forty *therī arahats* from Sumedhā Therī to Pesalā Therī.

Apadāna here means a biography or a life story of a particularly accomplished person who has made a firm resolution to strive for the goal he desires and who has ultimately achieved his goal, namely: Buddhahood for an enlightened one, arahatship for his disciples. Whereas the Thera Gāthā and the Therī Gāthā generally reveal the triumphant moment of achievements of the *theras* and the *therīs*, the Apadāna describes the up-hill work they have to undertake to reach the summit of their ambition. The Gāthās and the

Apadānas supplement one another to unfold the inspiring tales of hard struggles and final conquests.

14 Buddhavaṃsa Pāḷi -
History of the Buddhas

Buddhavaṃsa Pāḷi gives a short historical account of Gotama Buddha and of the twenty-four Buddhas who had prophesied his attainment of Buddhahood. It consists of twenty-nine sections in verse.

The first section gives an account of how the Venerable Sāriputta asks the Buddha when it was that he first resolved to work for the attainment of Buddhahood and what *pāramīs* (virtues towards perfection) he had fulfilled to achieve his goal of perfect enlightenment. In the second section, the Buddha describes how as Sumedha the hermit, being inspired by Dīpaṅkara Buddha, he makes the resolution to become a Buddha, and how the Buddha Dīpaṅkara gives the hermit Sumedha his blessing prophesying that Sumedha would become a Buddha by the name of Gotama after a lapse of four *asaṅkheyyas* and a hundred thousand *kappas* (world cycles).

From then onwards, the *bodhisatta* Sumedha keeps on practising the ten *pāramīs* namely: alms-giving, morality, renunciation, wisdom, perseverance, tolerance, truthfulness, determination, loving-kindness and equanimity. Buddha relates how he fulfills these *pāramīs*, existence after existence, and how each of the twenty-four Buddhas, who appeared after Dīpaṅkara Buddha at different intervals of world cycles, renewed the prophesy that he would become a Buddha by the name of Gotama.

In sections three to twenty-seven are accounts of the twenty-five Buddhas including Gotama Buddha, giving details about each of them with regard to birth, status, names of their parents, names of their wives and children, their lifespan, their way of renunciation, duration of their efforts to Buddhahood, their teaching of the Dhammacakka Sutta in the Migadāyavana, the names of their chief disciples and their chief lay disciples. Each section is closed with an account of where the Buddhas pass away and how their relics are distributed.

In the twenty-eighth section is given the names of three Buddhas, namely Taṇhaṅkara, Medhaṅkara and Saraṇaṅkara who lived before Dīpaṅkara Buddha at different intervals of the same world cycle. The names of other Buddhas (up to Gotama Buddha) are also enumerated together with the name of the *kappas* in which they have appeared. Finally there is a prophesy by the Buddha that Metteyya Buddha would arise after him in this world.

The last section gives an account of how the Buddha's relics are distributed and where they are preserved.

15 Cariyā Piṭaka

This treatise contains thirty-five stories of the Buddha's previous lives retold at the request of the Venerable Sāriputta. Whereas the Jātaka is concerned with the Buddha's previous existences from the time of Sumedha, the hermit, till he became Gotama Buddha, Cariyā Piṭaka deals only with thirty-five of the existences of the *bodhisatta* in this last world cycle. The Venerable Sāriputta's object in making the request is to highlight the indomitable will, the supreme effort, the peerless sacrifice with which the *bodhisatta* conducts himself in fulfillment of the ten *pāramīs* (virtues towards perfection).

The *bodhisatta* has, throughout innumerable ages, fulfilled the ten *pāramīs* for a countless number of times. Cariyā Piṭaka records such performances in thirty-five existences, selecting seven out of the ten *pāramīs*, and recounts how each *pāramī* is accomplished in each of these existences. Ten stories in the first *vagga* are concerned with the with accumulation of virtues in alms-giving, the second *vagga* has ten stories on the practice of morality and the last *vagga* mentions fifteen stories, five of them dealing with renunciation, one with firm determination, six with truthfulness, two with loving-kindness and one with equanimity.

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16 Netti and
17 Peṭakopadesa

The two small works, Netti, made up of seven chapters, and Peṭakopadesa, made up of eight chapters, are different from the other books of the Tipiṭaka because they are exegetical and methodological in nature.

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18 Milindapañha Pāḷi

Milindapañha Pāḷi is the last of the books which constitute Khuddaka Nikāya. It records the questions asked by King Milinda and the answers given by the Venerable Nāgasena some five hundred years after the *parinibbāna* of the Buddha. King Milinda was Yonaka (Graeco-Bactrian) ruler of Sāgala. He was very learned and highly skilled in the art of debating. The Venerable Nāgasena, a fully accomplished *arahat*, was on a visit to Sāgala, at the request of the Sangha.

King Milinda, who wanted to have some points on the Dhamma clarified, asked the Venerable Nāgasena complex questions concerning the nature of man, his survival after death and other doctrinal aspects of the Dhamma. The Venerable Nāgasena gave him satisfactory replies on each question asked. These erudite questions and answers on the teaching of the Buddha are compiled into the book known as the Milindapañha Pāḷi.

9

WHAT IS ABHIDHAMMA PIṬAKA?

Abhidhamma is the third great division of the Piṭaka. It is a huge collection of systematically arranged, tabulated and classified doctrines of the Buddha, representing the quintessence of this teaching. *Abhidhamma* means higher teaching or special teaching; it is unique in its analytical approach, immensity of scope and support for one's liberation.

The Buddha Dhamma has only one taste, the taste of liberation. But in Suttanta discourses, the Buddha takes into consideration the intellectual level of his audience, and their attainment in *pāramīs.* He therefore teaches the Dhamma in conventional terms *(vohāra vacana),* making references to persons and objects as I, we, he, she, man, woman, cow, tree, etc. But in Abhidhamma the Buddha makes no such concessions; he treats the Dhamma entirely in terms of the ultimate reality *(paramattha sacca).* He analyses every phenomenon into its ultimate constituents. All relative concepts such as man, mountain, etc., are reduced to their ultimate elements which are then precisely defined, classified and systematically arranged.

Thus in Abhidhamma everything is expressed in terms of *khandhas,* five aggregates of existence; *āyatanas,* five sensory organs and mind, and their respective sense objects; *dhātu,* elements; *indriya,* faculties; *sacca,* fundamental truths; and so on. Relative conceptual objects such as man, woman, etc., are resolved into ultimate components of *khandhas, āyatanas* etc., and viewed as an impersonal psycho-physical phenomenon, which is conditioned by various factors and is impermanent *(anicca),* suffering *(dukkha)* and is without permanent entity *(anattā).*

Having resolved all phenomena into ultimate components analytically (as in Dhammasaṅgaṇī and Vibhaṅgha) the Abhidhamma achieves a synthesis by defining inter-relations *(paccaya)* between the various constituent factors (as in Paṭṭhāna). Thus Abhidhamma forms a gigantic edifice of knowledge relating to the ultimate realities which, in its immensity of scope, grandeur, subtlety, and profundity, properly belongs only to the intellectual domain of the Buddha.

The Seven Books of Abhidhamma

The Suttanta Piṭaka also contains discourses dealing with the analytical discussion and conditional relationship of the five aggregates. Where the need arises subjects such as the five aggregates, *āyatanas*, etc., are mentioned in the sutta discourses. But they are explained only briefly by what is known as the sutta method of analysis (*suttanta bhājanīya*), giving bare definitions with limited descriptions. For example, *khandhas* (the five aggregates), are enumerated as the corporeal aggregate, the aggregate of sensation, the aggregate of perception, the aggregate of mental formation (volitional activities) and the aggregate of consciousness. They may be dealt with a little more comprehensively; for instance the corporeal aggregate may be further defined as the corporeality of the past, the present or the future; the corporeality which is internal or external, coarse or fine, inferior or superior, far or near. The sutta method of analysis does not usually go further than this definition.

But the Abhidhamma approach is more thorough, more penetrating, breaking down each corporeal or mental component into the ultimate, most infinitesimal unit. For example, *rūpakkhandha* (corporeal aggregate), has been analysed into twenty-eight constituents: *vedanākkhandha* (aggregate of sensation), into five; *saññakkhandha* (aggregate of perception), into six; *saṅkhārakkhandha* (aggregate of mental formations), into fifty; and *viññāṇakkhandha* (aggregate of consciousness), into eighty-nine. Then each constituent part is minutely described with its properties and qualities, and its place in the well-arranged system of classification is defined.

A complete description of things requires also a statement of how each component part stands in relation to other component parts. This entails, therefore, a synthetical approach as well, to study the inter-relationship between constituent parts and how they are related to other internal or external factors.

Thus the Abhidhamma approach covers a wide field of study, consisting of analytical and synthetical methods of investigation, describing and defining minutely the constituent parts of aggregates, classifying them under well-ordered heads and well-arranged systems, and finally setting out conditions in which they are related to each other.

Such a large scope of intellectual endeavour needs to be encompassed in a voluminous and classified compilation. Hence the Abhidhamma Piṭaka is made up of seven massive treatises, namely:

(1) Dhammasaṅgaṇī: containing detailed enumeration of all phenomena with an analysis of consciousness *(citta)* and its concomitant mental factors *(cetasikas)*;

(2) Vibhaṅga: consisting of eighteen separate sections on analysis of phenomena quite distinct from that of Dhammasaṅgaṇī;

(3) Dhātukathā: a small treatise written in the form of a catechism, discussing all phenomena of existence with reference to the three categories, *khandha*, *āyatana* and *dhātu*;

(4) Puggalapaññatti: a small treatise giving a description of various types of individuals according to their stage of achievement along the path;

(5) Kathāvathu: a compilation by the Venerable Moggaliputta, the presiding *thera* of the Third Great Synod in which he discusses and refutes doctrines of other schools in order to uproot all points of controversy on the Buddha Dhamma;

(6) Yamaka: regarded as a treatise on applied logic in which analytical procedure is arranged in pairs;

(7) Paṭṭhāna: a gigantic treatise which together with Dhammasaṅgaṇī, the first book, constitutes the quintessence of the Abhidhamma Piṭaka. It is a minutely detailed study of the doctrine of conditionality, based on twenty-four *paccayas*, conditions or relations.

Conventional Truth (Sammuti Sacca) and Ultimate Truth (Paramattha Sacca).

Two kinds of truths are recognized in the Abhidhamma according to which only four categories of things, namely: mind (consciousness); mental concomitants, materiality and *nibbāna* are classified as the ultimate truth; all the rest are regarded as apparent truth. When we use such expressions as "I", "you". "man", "woman", "person", "individual", we are speaking about things which do not exist in reality. By using such expressions about things which exist only in designation, we are not telling a lie; we are merely speaking an apparent truth, making use of conventional language, without which no communication will be possible.

But the ultimate truth is that there is no "person", "individual" or "I" in reality. There exist only *khandhas* made up of corporeality, mind (consciousness) and mental concomitants. These are real in that they are not just designations, they actually exist in us or around us.

10

ABHIDHAMMA PIṬAKA

1 The Dhammasaṅgaṇī Pāḷi

The Dhammasaṅgiṇī, the first book of the Abhidhamma, and the Paṭṭhāna, the last book, are the most important of the seven treatises of Abhidhamma, providing as they do the quintessence of the entire Abhidhamma.

The Dhammasaṅgaṇī enumerates all the *dhammas* (phenomena) i.e., all categories of *nāma*, namely, consciousness and mental concomitants; and *rūpa*, (corporeality). Having enumerated the phenomena, they are arranged into various categories to bring out their exact nature, function and mutual relationship both internally (in our own being) and with the outside world.

The Mātikā

The Dhammasaṅgaṇī begins with a complete list of categories called the Mātikā. The Mātikā serves as a classified table of mental constituents relevant not only to the Dhammasaṅgaṇī but also to the entire system of the Abhidhamma.

The Mātikā consists altogether of one hundred and twenty-two groups, of which the first twenty-two are called the Tikas or Triads (those that are divided under three heads) and the remaining one hundred are called the Dukas or Dyads (those that are divided under two heads).

Examples of Triads are:

(a) Kusala Tika: *dhammas* that are:
    (i) moral (*kusala*),
    (ii) immoral (*akusala*),
    (iii) indeterminate (*abyākata*);

(b) Vedanā Tika: *dhammas* that are associated with

(i) pleasant feeling,

(ii) painful feeling,

(iii) neutral feeling.

Examples of Dyads are:

(a) Hetu Duka: *dhammas* that are:

(i)roots (*hetus*),

(ii)not roots (*na-hetus*);

(b) Sahetuka Duka: *dhammas* that are

(i) associated with the *hetus*,

(ii) not associated with the *hetus*.

The Mātikā concludes with a list of the categories of *dhamma* entitled Suttantika Mātikā made up of forty-two groups of *dhamma* found in the suttas.

The Four Divisions

Based on these Mātikās of Tikas and Dukas, the Dhammasaṅgaṇī is divided into four divisions:

(i) Cittuppāda Kaṇḍa (division on the arising of consciousness and mental concomitants).

(ii) Rūpa Kaṇḍa (division concerning corporeality).

(iii) Nikkhepa Kaṇḍa (division that avoids elaboration).

(iv) Aṭṭhakathā Kaṇḍa (supplementary digest).

Of the four divisions, the first two, namely: Cittuppāda Kaṇḍa and Rūpa Kaṇḍa, form the main and the essential portion of the book. They set the model of thorough investigation into the nature, properties, function and interrelations of each of the *dhammas* listed in the Mātikā, by providing a sample analysis and review of the first Tika namely: the Kusala Tika of *kusala*, *akusala* and *abyākata dhamma*. Cittuppāda Kaṇḍa deals with a complete enumeration of all the states of mind that come under the heading of *kusala* and *akusala*. The Rūpa Kaṇḍa is concerned with all the states of matter that come under the heading of *abyākata*. Mention is also made of Asaṅkhata Dhātu (*nibbāna*) without discussing it.

The Nikkhepa Kaṇḍa, the third division, gives, not too elaborately nor too briefly, the summary of distribution of all the Tikas and Dukas, so that their full contents and significance will be become comprehensible and fully covered.

Aṭṭhakathā Kaṇḍa, the last division of the book, is of the same nature of the third division, giving a summary of the *dhammas* under the different heads of the Tika and Duka groups. However it is in a more condensed form, thus providing a supplementary digest to the first book of the Abhidhamma for easy memorizing.

Order and Classification of the Types of Consciousness as discussed in the Cittuppāda Kaṇḍa.

The Cittuppāda Kaṇḍa gives a statement of the types of consciousness arranged under the three heads of the first Tika, namely:

(i) *Kusala dhamma* (i.e. meritorious consciousness and its concomitants),

(ii) *Akusala dhamma* (i.e. demeritorious consciousness and its concomitants),

(iii) *Abyākata dhamma* (i.e. indeterminate consciousness and its concomitants).

The list of mental concomitants for each *dhamma* is fairly long and repetitive.

The statement of the types of consciousness is followed by identification of the particular type (e.g. *kusala dhamma*), in the form of question and answer, with regard to the plane and sphere (*bhūmi*) of consciousness: *kāmāvacara* (sensuous plane); *rūpāvacara* (plane of forms); *arūpāvacara* (plane of no-form); *tebhūmaka* (pertaining to all the three planes); or *lokuttara* (supramundane, not pertaining to all the three planes).

The type of consciousness of each plane is further divided into various categories. For example there are eight kinds of *kusala dhamma* for the sensuous plane (first *kusala citta*, second *kusala citta* etc.); twelve kinds of *akusala citta*; eight kinds of *ahetuka kusala vipāka citta* and eight kinds of *sahetuka vipāka citta* under the heading of Abyākata Dhamma.

Then these various categories are further analysed according to:

(i) Dhamma Vavatthāna Vāra (e.g. the particular quality, whether accompanied by joy etc.- i.e. *somanassa, domanassa, sukha, dukkha* or *upekkhā*).

(ii) Kotthāsa Vāra (the grouping of *dhamma*). There are twenty-three categories of *dhammas* which result from synthetical grouping of *dhammas* into separate categories such as *khandhas, āyatanas, dhātus* etc.

(iii) Suññata Vāra, which lays stress on the fact that there is no "self", *(atta)* or *jīva* behind all these *dhammas;* they are only composites, causally formed and conditioned, devoid of any real substance.

The same method of treatment is adopted for the *akusala* and *abyākata* types of consciousness.

Rūpa Kaṇḍa

Because Dhammasaṅgaṇī treats all the *dhammas* (*nāmas* as well as the *rūpas*) in the same uniform system of classification, Rūpa Kaṇḍa is only a continuation of the distribution of the *dhamma* under the categories of the first Tika, which begins in the first division, Cittuppāda Kaṇḍa. In the

Cittuppāda Kaṇḍa, the enumeration of the *dhamma* under the head "Abyākata" has been only partially done, because the *abyākata* category of *dhamma* includes not only the states of mind which are neither meritorious nor demeritorious but also all states of matter and the *asaṅkhata dhātu* or *nibbāna.* The portion of *dhamma* under the heading of *abyākata*, which has been left out from the Cittuppāda Kaṇḍa, is attended to in this *kaṇḍa*.

The method of treatment here is similar, with the difference that instead of mental concomitants, the constituents of matter (i.e. the four primary elements and the material qualities derived from them with their properties and their relationships) are analysed and classified.

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2 Vibhaṅga Pāḷi -
Book of Analysis

The second book of the Abhidhamma Piṭaka, Vibhaṅga, together with the first book of the Dhammasaṅgaṇī and the third book of the Dhātukathā, forms a closely related foundation for the proper and deep understanding of the Buddha's Dhamma. Whereas Dhammasaṅgaṇī provides a bird's eye view of the whole Tika and Duka groups with further systematic arrangements under classified heads, Vibhaṅga and Dhātukathā give a closer view of selected portions of those groups bringing out minute details.

Thus, Kotthāsa Vāra in Dhammasaṅgaṇī explains the way in which *khandha, āyatana, dhātu, āhāra, indriya, jhānaṅga*, and so on, are included in the *Tika* and *Duka* groups. However it does not furnish complete information about these *dhammas.* It is Vibhaṅga which provides full knowledge concerning them, stating the exact nature of each *dhamma*, its constituents and its relationship to other *dhammas*.

The Vibhaṅga is divided into eighteen chapters each dealing with a particular aspect of the Dhamma, its full analysis and investigation into each constituent. The arrangement and classification into groups and categories follows the same system as in Dhammasaṅgaṇī. Vibhaṅga may therefore be regarded as complementary to the Dhammasaṅgaṇī.

Vibhaṅga explains the following categories of Dhamma:

(i) *Khandha*
(ii) *Āyatana*
(iii) *Dhātu*
(iv) *Sacca*
(v) *Indriya*
(vi) *Paṭiccasamuppāda*
(vii) *Satipaṭṭhāna*
(viii) *Sammappadhāna*
(ix) *Iddhipāda*
(x) *Bojjhaṅga*
(xi) *Magga*
(xii) *Jhāna*
(xiii) *Appammaññā*
(xiv) *Sikkhāpada*
(xv) *Paṭisambhidā*
(xvi) *Ñāṇa*
(xvii) *Khuddhaka vatthu*
(xviii) *Dhammadhaya*.

Each category is analysed and discussed according to two or all three of the following methods of analysis: *suttanta bhājanīya*—the meaning of the terms and the classification of the *dhammas* determined according to the Suttanta method; *abhidhamma bhājanīya*—the meaning of the terms and the classification of the *dhammas* determined according to the Abhidhamma method; *pañha pucchaka*—discussions in the form of question and answers.

It may be seen from the above list of the eighteen categories that they may be divided into three separate groups. The first group containing numbers (i) to (vi) deals with mental and corporeal constituents of beings and two laws of nature to which they are constantly subjected (i.e. the Law of Impermanence and the Law of Dependent Origination). The second group containing numbers (vii) to (xii) is concerned with the practice of the holy life which will take beings out of suffering and the rounds of existence. The remaining six categories serve as a supplement to the first two groups, supplying fuller information and details where necessary.

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3 Dhātukathā Pāḷi

Although this third book of Abhidhamma Piṭaka is a small treatise, it ranks with the first two books forming an important trilogy, which must be completely digested for the complete understanding of the Abhidhamma. Vibhaṅga, the second book, has one complete chapter devoted to the analysis of *dhātus*, but the subject matter of *dhātu* is so important that this treatise is devoted to it for a thorough consideration. The method of analysis here is different from that employed in the Vibhaṅga.

Dhātukathā studies how the Dhamma listed in the Tikas and Dukas of the Mātikās are related to the three categories of *khandha, āyatana* and *dhātu* in their complete distribution i.e., five *khandhas*, twelve *āyatanas* and eighteen *dhātus*. These are discussed in fourteen forms of analytical investigation which constitute the fourteen chapters of Dhātukathā.

4 Puggalapaññatti Pāḷi

Abhidhamma is mainly concerned with the study of abstract truths in absolute terms. But in describing the *dhammas* in their various aspects, it is not possible to keep to absolute terms only. Inevitably, conventional terms of every day language have to be employed in order to keep the lines of communication open at all. Abhidhamma states that there are two main types of conventional usage; the first type is concerned with terms which describe things that actually exist in reality and the second type describes things which have no existence in reality.

The first three books of the Abhidhamma investigate the absolute truth of the Dhamma in a planned system of detailed analysis employing such terms as *khandha, āyatana, dhātu, sacca* and *indriya*. These terms are mere designations which express things that exist in reality and can therefore be classified as conventional usage of the first type referred to above. To the second category of conventional usage belong such expressions such as man, woman, *deva*, individual etc., which have no existence in reality, but nevertheless are essential for the communication of thoughts.

It becomes necessary therefore to distinguish between these two types of apparent truths. But as the terms *khandha, āyatana, dhātu, sacca* and *indriya* have been elaborately dealt with in the first three books, they are dealt with here only briefly. Terms of the second type relating to individuals are given more weight and space in this treatise, hence its title Puggalapaññatti (designation of individuals). Different types of individuals are classified, in ten chapters of the book, according to the manner of enumeration employed in the Aṅguttara Nikāya.

5 Kathāvatthu Pāḷi

Kathāvatthu, like Puggalapaññatti, falls outside the regular system of the Abhidhamma. It does not directly deal with the complex nature of the Dhamma. It is mainly concerned with wrong views such as "person exists; self exists; *jīva* exists" which were prevalent even in the Buddha's time; or wrong views such as "*arahat* falls away from arahatship" which arose after the *parinibbāna* of the Buddha.

About two hundred and eighteen years after the *parinibbāna* of the Buddha there were altogether eighteen sects, all claiming to be followers of the Buddha's teaching. Of these only the Theravādins were truly orthodox, while the rest were all schismatic. The emperor Asoka set about removing the impure elements from the order with the guidance and assistance of the elder Moggaliputtatissa who was an accomplished *arahat*. Under his direction, the order held in concord the *uposatha* ceremony which had not been held for seven years because of dissensions and the presence of false bhikkhus in the order.

At that assembly, the Venerable Moggaliputtatissa expounded on points of views, made up of five hundred orthodox statements and five hundred statements of other views, in order to refute the wrong views that had crept into the

Sangha and that might in the future arise. He followed the heads of discourses, Mātikā, outlined by the Buddha himself and analysed them in detail into one thousand statements of views. This collection of statements of views was recited by one thousand selected *theras* who formed the Third Great Synod, to be incorporated into the Abhidhamma Piṭaka.

The style of compilation of this treatise is quite different from that of other treatises, written as it is in the form of dialogue between two imaginary debaters, one holding the heterodox views of different sects and the other representing the orthodox views.

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6 Yamaka Pāḷi

The Dhammasaṅgaṇī, the Vibhaṅga and the Dhātukathā examine the world of reality, named *saṅkhāraloka*. Puggalapaññatti and Kathāvatthu deal with beings and individuals which also exist in their own world of apparent reality, know as *sattaloka*. Where the *dhamma* of *saṅkhāraloka* and beings of the *sattaloka* co-exist is termed *okāsaloka*. Yamaka sets out to define and analyse the interrelationship of *dhammas* and *puggalas* as they exist in these three worlds.

This is accomplished in the form of pairs of questions, which gives it the title of Yamaka. The logical processes of conversion (*anuloma*) and complete inversion (*paṭiloma*) are applied to determine the full implications and limitations of a term in its relationship with the others. Any equivocal elements of a term (*saṃsaya*) are avoided by showing, through such arrangement of questions, how other meanings of the term do not fit in a particular context.

The following pairs of questions may be taken as an example:

To the question, "May all *rūpa* be called *rūpakkhandha?*" the answer is "*Rūpa* is also used in such expressions as *piya rūpa* (loveable nature), *eva rūpa* (of such nature), but there it does not mean *rūpakkhandha*."

But to the question "May all *rūpakkhanda* be called *rūpa?*" the answer is "Yes", because *rūpakkhandha* is a very wide term and includes such terms as *piya rūpa*, *eva rūpa*, etc.

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7 Paṭṭhāna Pāḷi

Paṭṭhāna Pāḷi, the seventh and last book of the Abhidhamma, is called the Mahā Pakāraṇa, the "Great Book" announcing the supreme position it occupies and the height of excellence it has reached in its investigations into the ultimate nature of all the *dhammas* in the universe.

The Dhammasaṅgaṇī gives an enumeration of these *dhammas* classifying them under the Tika and Duka groups. Vibhaṅga analyses them to show what *dhammas* are contained in the major categories of *khandhas*, *āyatanas*, *dhātus* etc. Dhātukathā studies the relationship of *dhammas* listed in the Mātikā with each component of these major categories of *khandhas*, *āyatanas* and *dhātus*. Yamaka resolves ambiguity in the internal and external relationship of each *dhamma*. Paṭṭhāna forming the last book of the Abhidhamma brings together all such relationships in a co-ordinated form to show that the *dhammas* do not exist as isolated entities but they constitute a well ordered system in which the smallest unit conditions the rest of it and is also being conditioned in return. The arrangement of the system is so very intricate, complex, highly thorough and complete that it has earned for this treatise the reputation of being deep, profound and unfathomable.

An Outline of the Paṭṭhāna System of Relations

Paṭṭhāna, made up of the words "*pa*" and "*ṭhāna*", means a system of relations. The great treatise of Paṭṭhāna arranges all conditioned things (twenty-two Tikas and one hundred Dukas of the Mātikā) under twenty-four kinds of relations, and describes and classifies them into a complete system for understanding the mechanics of the universe of Dhamma. The whole work is divided into four great divisions, namely:

(i) Anuloma Paṭṭhāna which studies the instance in which the *paccaya* relations do exist between the *dhammas;*

(ii) Paccanīya Paṭṭhāna which studies the instances in which *paccaya* relations do not exist between the *dhammas;*

(iii) Anuloma Paccanīya Paṭṭhāna which studies the instances in which some of the *paccaya* relations exist between the *dhammas* while the others do not;

(iv) Paccanīya Anuloma Paṭṭhāna which studies the instances in which some of the *paccaya* relations do not exist between the *dhammas*, while the others do exist.

The twenty-four *paccaya* relations are applied to these four great divisions in the followings six ways:

(i) Tika Paṭṭhāna
—the twenty-four *paccayas* are applied to the *dhammas* in their twenty-four Tika groups.

(ii) Duka Paṭṭhāna
—the twenty-four *paccayas* are applied to the *dhammas* in their one hundred Duka groups.

(iii) Duka-Tika Paṭṭhāna
—the twenty-four *paccayas* applied to the *dhammas* in their twenty-four Tikas mixed with one hundred Duka groups.

(iv) Tika-Duka Paṭṭhāna
—the twenty-four *paccayas* applied to the *dhammas* in their twenty-four Tikas mixed with one hundred groups.

(v) Tika-Tika Paṭṭhāna
—the twenty-four *paccayas* applied to the *dhammas* in the twenty-four Tika groups mixed with one another.

(vi) Duka-Duka Paṭṭhāna
—the twenty-four *paccayas* applied to the *dhammas* in their one hundred Duka groups mixed with one another.

The four Paṭṭhānas of the four great divisions when combined with the six Paṭṭhānas of the six ways result in twenty-four treatises which constitute the gigantic compilation of abstract Abhidhamma known as the Mahāpakāraṇa or, as the commentary and sub-commentary name it, "Anantanaya Samanta Paṭṭhāna" to denote its great profundity and depth.